

Huron Village Sites

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POSITION OF THE HURON TRIBES AMONG THE ABORIGINES.

On the Dry Hills, in the northeasterly parts of Simcoe County, Ontario, the Huron tribes dwelt in well organized communities until their dispersion by the Iroquois in 1649-50. These tribes were near neighbors of various Algonquian tribes, who were the true natives of the forest belt. As a factor in the separation of different kinds of Indians from each other, the great North American forest belt played an important part in the geographical distribution of plants and animals, as well as of man. And while the Hurons naturally came under the influence of their Algonquian neighbors of the forests, and were like them in some ways, yet in many respects they resembled the Siouan tribes of the grassy plains in the west. Briefly stated, the Hurons were allied in blood to the Algonquins, but in language and some of their social institutions and usages transmitted by speech, they were allied to the Siouan tribes. And as they bore some resemblances to both of these peoples, it will be necessary to examine in detail some of their affinities with each one. First, then, let us speak of their relationship with the Algonquian tribes.

SOME AFFINITIES OF THE HURONS AND ALGONQUIAN TRIBES.

The forest tribes lived in lesser bands than the Indians of the plains, and, like all other communities in a low stage of barbarism, or with a low grade of civilization, they roved in the woods and along the streams as their necessities required. Under such conditions the villages of Algonquins were naturally small. The Hurons, on the other hand, lived in communities that were slightly larger, yet to a considerable degree their villages resembled in size those of Algonquins, except those which belonged to the years immediately before the close of the historic period, when they were compelled from danger to gather into larger villages resembling in size those of the Sioux. The Recollet and Jesuit missionaries saw prospects of doing better work among the populous, sedentary and agricultural Hurons, than among the nomadic Algonquian tribes, and accordingly opened missions in the remote Huron country in the very earliest years of their labors. Iroquois villages also occupied a middle position between Algonquian and Sioux in the matter of size, but upon the whole had larger villages than Hurons, and hence fewer of them in proportion to the whole population.

Huron myths and superstitious beliefs and practices, as given in the Jesuit Relations, though sometimes very meagrely, were closely akin to those of the modern Algonquian tribes of the same parts. The medicine-man, or "sorcerer," as the Jesuits called him, was the central figure of Huron paganism, as with Algonquian peoples generally. On the other hand, communal dances and ceremonies filled a larger place in the programme of Iroquois rites, although the public feasts were not by any means absent from the traditional practices of the Hurons. Here, again, in an altogether different connection, the Iroquois verged upon the Sioux more closely than did the Hurons.

In decorative as well as useful arts, and attainments in the skilful use of canoes, there were various resemblances between Hurons and the Algon-

quian tribes. In other respects, especially in agriculture, there was some divergence between them; while the differences between Iroquois and Algonquins were somewhat wider. Although possessing an individuality of their own, the Hurons held a middle position between Algonquins and Sioux. Some details in one representative branch of Huron art, furnishing an example in this connection, viz., the decoration of clay pipes, will be found in subsequent pages.

This survey of the ethnological features of the Huron stock, although necessarily brief, must suffice for the present to show their resemblances to Algonquins in some particulars, and differences in others. As some isolated feature, such as language, is too often over-valued by ethnologists in the classification of races, let us therefore make a further survey of these two chief aboriginal stocks of Ontario, in the other branch of research, viz., their physical traits.

People who live in small communities, like those of the Algonquin tribes, or in remote corners of mountain regions, are smaller in stature than people of the plains, where inter-communication takes place more freely. Some bands of Sioux were athletely built, and well proportioned, the men being often over six feet high.

In stature and physical form, the aborigines of North America east of the Rockies ranged in considerable variety between two extreme physical types, viz., the tall and lithe form of the western plains, and the squat, broad form at the northeast, the extreme examples of the latter being the Eskimo and some of the Algonquian-speaking tribes nearest them. Ontario Indians were hybrids or intermediate types between the two forms, ranging variously from the one to the other.

The physical characters of the Hurons had an intermediate position between the two extremes. If the bones of their ossuaries may be taken as affording us any evidence, of which I have seen a considerable number, the stature of the men seldom exceeded 5 feet 8 inches, and was oftener 5 feet 6 inches. This stature was much less than the common stature of the Iroquois, but resembled the modern Ojibways and Mississagas, now living upon the Ontario reserves. Here, then, we find another resemblance between the Hurons and the Algonquins.

While the bones of Hurons and their allied tribes, as found in Ontario bonepits to-day, (and about 200 such communal pits of the Hurons have been examined more or less vaguely by the white settlers, and reported upon with even greater vagueness), show them to have been chiefly medium in stature, sometimes, however, bones of tall persons are occasionally found in the Huron pits. In the County of Simcoe, Dr. J. C. Tache found a few large bones in one bonepit, out of 16 pits that he examined. The southward range of the short Eskimo type has been considerable, W. K. Moorehead having found bone remains in Ohio mounds of what seems to have been the short race (similar to modern Ojibways and Mississagas), as far south as the Muskingum River.

The Iroquois, many of whom were stalwart, were larger than Hurons, perhaps by mixture with taller races than Algonquins, and in a much less degree, therefore, did they resemble Algonquins than Hurons. In the matter of average stature, then, there was this order discernible amongst the aborigines:—(1) Algonquins, (2) Hurons, (3) Iroquois, (4) Sioux.

Finally, the stature of Hurons of the present day, known to be actual descendants, without much intermixture, of the old Hurons, reveals the medium type to which they belonged. Leon Gerin, writing of the Hurons of

Lorette of the present day (Transactions of the Ottawa Literary and Scientific Society, 1900, p. 89), says that massive build and high stature are not common at Lorette.

There is, thus, evidence from stature of some mixture of physical types among the Hurons, but the prevailing one is the medium or Algonquin-Eskimo.

The question of headform is commonly received as an important one in shedding light upon the grouping of tribes into classes, and has a substantial basis upon solid facts, although the use of the cradle board introduced an artificial element into cranial measurements that is more important than it is usually supposed to be, and weakens their value. And it was probably the same distorting influence, viz., over-pressure upon the cradle board in infancy, that has caused wormian bones to occur in about one-fourth of the Huron skulls.

As to the headform of the Hurons, long skulls were the prevailing kind in their mortuary deposits. The long-skull people of the Huron bonepits had crania resembling those of Algonquins in the same localities, many Algonquins having evidently been incorporated into the Huron tribes in the course of many generations of contiguous habitation. In Sir Daniel Wilson's earlier measurements, from which he estimated that, as a rule, Huron skulls belong to the long class (Huron Race and Its Headform, Canadian Journal, 2nd series, vol. 13), we find a result that has been generally confirmed by later investigators. The cranial index of Hurons varied between 74 and 76, although in a few cases it rises above, and falls below, these figures. Among northern tribes of Indians of the Algonquin class generally, the long headform preponderates. Some southwestern tribes of North American aborigines have the short type of head, while among the Eskimo the opposite extreme of long narrow skulls is reached. And between the two extremes we find a chain of gradations, just as we found for the stature of the aborigines, the Hurons occupying a medium position.

SOME AFFINITIES OF THE HURONS AND THE SIOUX TRIBES.

On the other hand, it would appear that in some respects the Hurons were even more closely related to the Sioux than they were to the Algonquins, the points of resemblance to the Sioux all depending on language for their propagation. The resemblance was ethnical rather than physical.

In the matter of food supply, the Hurons resorted to both hunting and agriculture, but were not so much hunters as tillers of the soil, having a similarity with the Sioux in this respect, and differing from the Algonquins. As canoe-men, Hurons were better than Iroquois, yet they did not have the efficiency in this direction possessed by the amphibious Ojibways, who got their name itself from their deft handling of the birch canoe in the rapids. The Sioux were mostly land "animals," but the Hurons, as in other respects, held an intermediate position between the two extremes.

Again, the Huron practice of scaffold-burial and subsequent making of a communal pit for the bones was similar to the funeral practices of the Sioux. This mortuary custom has extended also to some Algonquin tribes, and has survived down to modern times. It was perhaps in some degree made necessary for winter when it was impossible for Indians to dig the ground with the tools at their command.

In games and dances there was considerable in common between Sioux and Hurons. Phalangeal, or toe, bones of deer, with markings, were in common use in Huron games, as their remains show, and also among the tribes of the plains for the same purposes.

In the decorative art of the Hurons, (on pottery, pipes, etc.), geometrical designs have an important place. These arts reached the Hurons from the direction of the Sioux and the southwestern tribes of the plains. In the opposite direction, (viz., among the Eskimo and remoter Algonquins), free-hand ornamentation prevailed, *i. e.*, the use of figures of animals, etc. This question will be treated more fully under the head of pipes of the Huron tribes.

CURRENT THEORIES OF THE ORIGIN OF THE HURONS.

After thus tracing some of the resemblances and contrasts between the Huron tribes and the two adjacent groups or stocks, (of which the grouping has unfortunately been founded upon the basis of language, which is a very frail method, but as it is the current one it would be inconvenient to depart from it), let us now review some of the current theories of the origin of the Hurons. The foregoing considerations have led us to the conclusion that the Huron language, akin to the Sioux languages, though remotely so, was once grafted upon a race stock akin in its physical characters to those who now use the Algonquian languages. They have also forced upon us the resemblance to a condition of things that would occur if some conquering Sioux had come from a treeless region, for example, one in the Ohio valley or the Mississippi valley regions, and had taken refuge in the forests of Canada, mixing in small numbers with the native Algonquins. In other words, that the Huron tribes derived their origin from the interaction of the Sioux and Algonquian peoples. I do not pretend to say that this was actually the way in which they arose, because all intermediate peoples could be accounted for in a similar way. It is impossible to define the exact lines along which the interaction has taken place, but some general facts in regard to it may be traced.

In this connection we should recall the fact that any migrations of whole nations has been less in amount than is usually supposed, and among barbarous peoples migration is merely local in its extent. The distance the Hurons had migrated to their last place of refuge in the northern parts of Simcoe County, could not have been very great.

The permanence of a race, with its indelible physical characters, in any definite locality, is a point that is frequently emphasized by good anthropologists, and the rule holds even for the Indians. In eastern parts of North America, as we have already observed, there were but two permanent extremes of races, viz., the tall type, of whom the Sioux tribes of the plains are the modern representatives; and the dwarfish Eskimo type. The Hurons and the Algonquins of the forest belt merged into the two extreme types on both sides of them, and were geographically intermediate, as well as occupying an intermediate position in stature, headform and other physical traits, between the two extremes, the Hurons having been almost like the Algonquins in their physical characters.

Theories of the origin of the Hurons, which assign to them some remote region as the source from which they came, do not have much to support them, especially the far-fetched Labrador theory. There are enough ancient Huron village sites dotting the surface of Ontario to-day to have served the Huron tribes as dwelling places for centuries. It has been claimed by some that the Huron tribes descended from the northeast to where they were ultimately found by the early French. This view is sometimes based upon a tradition obtained from the Indians themselves, as to the migrations of their ancestors, and is somewhat misleading. This may have referred to the origin of some Algonquian-speaking tribe or tribes, whose migration myth became

transferred to the Hurons by the contiguity of the tribes. The legend would obtain less currency among Iroquois than among the Hurons; and it is a fact that among some of the Iroquois tribes, who were more closely related to the Sioux than were the Hurons, physically as well as ethnically, there was a migration legend in which the opposite direction was given as the source from which they came. The missionary Kirkland, in his *Journal of Travels in Western New York in 1788*, says:—"A tradition prevails among the Indians that all Indians came from the west" (probably referring more especially to the Senecas amongst whom Kirkland labored). Supporters of the theory of the northeast origin cannot, therefore, afford to rest their case upon the Algonquian myth of their own origin, because merely through contact of the Algonquins and Hurons, the Huron myths had a large element of the Algonquin infused into them.

Horatio Hale, contending for a northeasterly origin of the Hurons, in an article on "Indian Migrations as Evidenced by Language" (read before the Am. Association at Montreal, 1882), based a theory of migration upon the law of "phonetic decay," as defined by Max Muller. Mr. Hale concluded, from his investigations upon the languages, that the Mohawk and Wyandot (*i. e.*, Huron) dialects were the parent stocks because their words were less contracted, and that these tribes must have dwelt nearest to the original seat; while the Senecas (the most westerly of the Iroquois tribes and the greater half of them), spoke a derived dialect. And in this way he infers that the Hurons took rise in eastern Canada, probably at Hochelaga, near the site of which he was standing when he read the paper on the subject.

Again, from the point of view afforded by the mounds, Mr. Hale, in another paper, appeared to think there is some light to be gained. He referred to the similarity of shell wampum from Huron graves and from the mounds of the Mississippi valley (*Popular Science Monthly*, Jan., 1886). The builders of the mounds are no longer an obscure mystery, scientific students having dispelled the extravagant notions once held about them; and they are now regarded as early Indians. But as articles were often bartered amongst tribes, the wampum may have reached one or the other of these peoples through the medium of trade, and would not necessarily show any relationship between them.

The mortuary remains of the mound builders consist of skeletons which are not essentially different from the same two physical types and the intermediate gradations between them, that are found at the present day, and which we have defined above. Viewing Hurons, therefore, as the successors or descendants of mound builders, as some writers have done, and the Sioux also as descendants of mound builders, the branch represented by the modern Sioux would spread up the valley of the Upper Mississippi, while the Huron tribes would follow the Ohio upward, driving the Algonquin nations north-eastward before them, according to these writers, and mixing, partly at least, with them. From end to end of the great forest belt, on its side next the plains, there are traces of merging of the forest races with the mound building races.

Such expressions as the following are common in articles upon the Indian tribes:—"The Hurons and the Iroquois belonged to the same ethnical group, though they were at deadly enmity with each other." (Wilson's "Prehistoric Man"). The word "ethnical" is all important here, as the two nations were physically unlike each other; and the statement contains as much definite and practical knowledge of them as it is possible to have at the present stage of enquiry. Although it was not uncommon for Indian tribes of the same language stock to fall out and be at war with one another, there had to be

some wide dissimilarity in race before such prolonged hostilities could arise as rent the forests of Ontario in the early half of the seventeenth century; and the utter disparity of Hurons and Iroquois in everything else except language, and the ethnical arts and institutions immediately dependent upon language, was the fundamental reason why the deadly feud did not cease earlier than it did. The Crees and Blackfeet, on the Qu'Appelle and Saskatchewan Rivers, both Algonquin in speech but otherwise dissimilar, were also at war for years, from dissimilarity of race.

Looking into the remote past, therefore, we recognize a time when the Sioux culture invaded the forest belt and overran Algonquian ground, producing the mixed Huron cultures of later centuries. Survivals of cultures from older races than these may ultimately be discovered in Huron remains, but this cannot be done before more evidence upon the subject is obtained.

DECORATIVE ART ON CLAY PIPES OF THE HURON TRIBES.

As an example of the ethnical development amongst these tribes, an examination of their art in one illustrative department may suffice to show the application of the facts just reviewed in the foregoing section. Perhaps the most ingenious relics of the Hurons, Tobacco Nation, and their Algonquin neighbors on both sides of them, are the clay pipes which are found in such abundance on their village sites by the plowmen of to-day. In the making of pipes these tribes practised and developed the pictorial art to a surprising degree. As with all other peoples, there were prevailing fashions even in Huron clay pipes, and this is a point that I wish to emphasize very strongly at the outset, our chief object being to describe a few representative types rather than to attempt a treatise upon the whole subject, which is a very wide one.

The prevailing patterns amongst Hurons, Petuns and Algonquins were almost identical for the same period, only a few national or tribal differences being apparent. The Huron population, while the early French traded amongst them, was a medley from the effects of the war with the Iroquois. Need we, therefore, look for distinctively Huron, or characteristic art, in pipes, or indeed in anything else, amidst such a medley? If there were any characteristic arts, they were doubtless the remnants of the peaceful times before the war, when the four chief Huron "nations" lived farther south. Yet it is evident from some village sites that there were tribal differences even in the pipe art. The pipes from the latest sites prove to be somewhat of a medley, as we might have expected; and it is upon the earlier sites southward where we find the best proofs of individuality.

There was a very distinct preference amongst them for representing objects with life—plants as well as animals; and in the delineation of common objects strange notions were combined with natural features. People are not generally aware that the original inventors and mongers of "Yankee notions" (in pipes at least) were the Indians, who have left to us many odd ideas— weird as well as humorous. The notion that a savage commonly has of an object represented in art is well illustrated in the case of some Indians who witnessed a church festival at early Quebec. Father LeJeune tells us that they saw three images of the Virgin Mary in different places, and on being told that she was the mother of Christ asked how anyone could have three mothers. This circumstance illustrates with much force the difficulty that many primitive peoples must find in correctly comprehending the idea of a representation in art of any kind. Our own civilized people of the highest type become familiar with this mental process at a very early period in life through the multiplication of photographs, images, and all representations of the same object, but many Indians of primitive times never grasped the meaning of reduplication, however long they may have lived. The same difficulty has often turned up in the aversion of many savages to have their portraits made.

A primitive Indian believed there was a soul or spirit in the representing image of paint, clay or other material, just as he believed there was a soul or spirit in every other object and phenomenon. This was the usual fundamental belief of all primitive peoples. They believed the images upon the pipes to be in some way the abodes of the creatures they represented—to possess, in fact, a spirit. This was part of the Indian's religion, his "animal worship," as some people call it, and it would operate to improve the quality of his work in the plastic art. We may also be sure that if the pipe

was not well made, or was not in the pink of fashion, its owner would be exposed to a good deal of banter. In this way the quality of the work would reach the high state of perfection in which we find it to-day, and be kept up.

Some recent writers on pipes attribute very ingenious design and pattern to the influence of the contact with the early French; but this is merely a theory or reverie of the library arm-chair. It is impossible to think that a handful of paleface traders and missionaries, despised for the most part by the aborigines, should have moulded the æsthetic bent of the populous Huron tribes and "nations" within the twenty or thirty years between their arrival and the dispersion of the tribes. The enormous numbers of pipes made on a few patterns show that the entire populations of these tribes were familiar with the standard patterns possibly for centuries before the white men found them. Very often the patterns that are said to show early French contact are found upon sites that show no French contact in anything, but date before the time of Champlain and the earliest traders.

In the course of these Huron investigations, it has become abundantly manifest to me that the best pipe makers oftenest belonged to the regions of contact of the Hurons and Algonquin-speaking tribes, and that the question bears no reference whatever to the contact with the early French. Our modern estimate of the old Huron tribes, derived from the early French writers, is that they were inclined to be mercantile and predatory, trade and war going together in their case as in so many other cases of international relationship. On the other hand, the nomadic, Algonquin-speaking tribes were more isolated from the large masses of their fellows, thrust more upon their own resources as it were, and more utilitarian, though perhaps a little less aggressive as warriors than the Hurons. In the areas of contact between these two peoples, where enterprise combined with the resourceful, there we find the best attempts at pipe-making.

Some years ago, the late Dr. Tweedale of St. Thomas, Ont., called my attention to the fact that among the Neutrals the larger part of the clay pipes were plain, and that specialized forms were rare, such as the so-called "trumpet-mouthed" pattern of the Hurons, or the effigy pipes. If we will remember that the Neutrals lived ~~further from the~~ Algonquin-speaking tribes than the Hurons did, and differed more widely from them, the difference is readily accounted for. The Algonquins had an inclination chiefly for pictorial articles, or those decorated with the art of representation. The Hurons living next to them, had the same inclination in a large degree, but combined with it a taste for some of the merely decorative designs and geometrical patterns. The Neutrals, living still more remote from the Algonquins, also departed still further than the Hurons from the pictorial designs. This order is as we might have expected, because Algonquin-speaking tribes in Canada lived generally nearer the Eskimo, who, of all the primitive races with which we are acquainted, were most given to freehand representations on bone, ivory, etc., while the Sioux tribes of the plains, in the opposite direction, cultivated geometrical designs almost exclusively, as did also the Athapascan-speaking tribes and others of the Mountain belt.

It is well known that Algonquin-speaking tribes had a larger number of clans than the Huron tribes had, and that they had more "totemism" in their ceremonial practices and usages than almost any other group of tribes, the name "totem" itself, now so universal, being an Ojibway word. If we assume that in making pictorial pipes, some "totemism" was implied, we can easily understand why the representations of animals and plants in the art displayed upon their pipes should be so prevalent in the "home" of totemism. The clan system and totemism was prevalent in . . . early

Europe as well as among American aborigines, and even in our own times, the European families with long "pedigrees" still carry their "arms" as a mark or totem of their descent. So that if we would seek to establish a connection between the pictorial art of Algonquin-speaking tribes and the inhabitants of Europe, we shall have to go further back in time than the arrival of a few French traders among the Canadian aborigines in the seventeenth century, when the supposed transfer of ingenious ideas is alleged to have taken place when the two peoples met.

The facts of the case, therefore, appear to be these: The Algonquin-speaking tribes, who were mostly littoral peoples living along the shores of lakes and the rivers, and were also canoe-using peoples, were less devoted to the cultivation of tobacco, and indeed all other crops, than were the Huron-speaking tribes, especially the Tobacco Nation. Sites of the Algonquins far removed from Huron sites, or belonging to an earlier age than the Hurons, yield few pipes, while early Huron sites yield an abundance of pipes, but they are mostly inartistic in their designs. Briefly stated, the Hurons brought the tobacco plant and its cultivation, while the Algonquins, possessing the ingenuity to fashion good pipes, brought this ingenuity to bear upon the production of good work. And so it resulted that along the areas of closest contact of the two peoples we now find the best made pipes.

HUMAN FACES OF THE CLAY PIPES.

Persons of all ranks, shapes and conditions appear on pipes—portly matrons and skinny grandmammias, medicine-men, warriors bold and chiefs bedecked in their best, little men and big men, fat men and lean men, all have their images on the pipes. Some are in holiday attire as well as countenance, and often there are rows of dots along the forehead, presumably to represent some beads or other ornaments.

In all periods of the world's history some races have far excelled others in depicting the human features. Like the Egyptians of old and the Japanese of to-day, the Huron and his Algonquin neighbors had an innate gift for portraiture. Some of the human faces on pipes are so lifelike that we are often forced to regard them as the portraits of Indians who actually lived, moved and had their being in those old Huron days. These pipe-bowls represent the Huron features of countenance more naturally and more lifelike than the likenesses of Hurons made by the early French travellers and filtered through the artistic processes of the engravers of the day. It is true that, in the work of the native artists as displayed upon the pipes, there are often exaggerations of some salient traits in the features, as well as crudenesses in the art, but the Huron racial features have been preserved with an approach to faithfulness, in these unique memorials. One never finds a smile in the features represented in the pipes; everyone wears the same stolid air as on state occasions in real Indian life. It is only since the introduction of instantaneous dry-plate photography that laughter is, even among ourselves, regularly "taken," or indeed any other expression of short duration. The countenance in a quiescent state was the invariable product of all the earlier artists, whether savage or civilized. Before the invention of photography, the Indians who sat for their portraits were, like our own people on such occasions, on their best behavior, which of course did not include laughter, especially among the staid Indians. Hence we find no laughter depicted on the pipes.

As examples of this class of pipes, here are three representative specimens. The first is very highly decorated. Eight vertical slots are arranged along the forehead, the last outer slot at each side being a little lower than the others, and evidently intended to represent ears, or the ornaments attached thereto. The boy who found it (in Oro Township) called it an "Indian Chief," and the elaborate ornamentation certainly does suggest the name. As the ears are indicated, the other knobs on the top (one of which had been rubbed off) evidently indicate hair knobs—i.e., some kind of headdress. This is a somewhat common representation in Huron portraits of human heads. In this connection we may also recall the fact that some Algonquin neighbors of the Tobacco Nation were called "Chevaux Releves" by Champlain, from their prevailing fashion of wearing their hair, and the name Huron, itself, is said to come from their style of wearing the hair.



FIG. 1. "Indian Chief" Pipe. (Front view.)

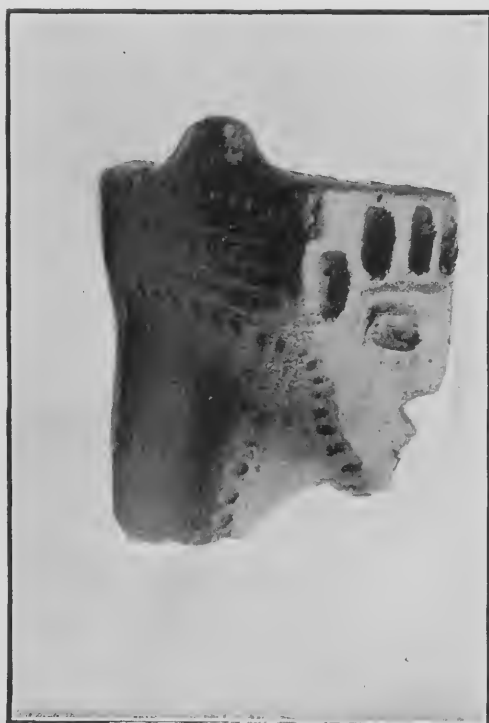


FIG. 2. "Indian Chief" Pipe. (Side view.)

The next pipe of this class is a veritable souvenir of "Sleepy Hollow." This specimen may not indicate good humor or laughter, but a war-whoop, or perhaps a sleepy yawn. In any case, it is the effort of an artist who evidently belonged to the impressionist school. Pipes of this kind are not by any means rare in the Huron country.

The third specimen has the physiognomy of an Indian who, if not a warrior, had at any rate a face so bold as to make the most courageous of us shudder when we look at his portrait. His grim visage has a likeness to the Old Man of the Mountain, whose face we are called upon to see in the profile of a high, rocky cliff in the White Mountains of New Hampshire. His Dantesque features have a stony stare, and his chin, which protrudes much beyond the normal amount, gives the owner the expression of strong executive power, not always wielded for good, as some of his other features would indicate.



FIG. 3. Wide open mouth pipe. (Top view.)
A war whoop, or a sleepy yawn?



FIG. 4. Side view of the preceding pipe.



FIG. 5. Human face effigy pipe with a "determined" under-jaw.



FIG. 6. Face on the preceding (enlarged.)

ANIMAL FORMS ON CLAY PIPES.

These forms are often well made, and in some cases even the draughtsmen and plastic workers of our own race could not have designed them with the features better portrayed. The animal kingdom is represented by the wolf, beaver, deer, eagle, hawk, owl, heron or bittern and crane, coiled snakes, frogs, and many others. There was an obvious tendency to choose the biggest specimens in the animal tribes—the eagle and owl in the hawk tribe (rapaces), the raven in the omnivorous (hornbill) tribe, the panther in the cat tribe, the wolf and bear among the carnivora. Great things and portentous things commanded the attention of the Hurons in quite a human way, small and insignificant birds and animals being, for the most part, beneath their notice.

In this connection some questions will naturally arise—to what extent do these animal forms indicate the abodes of the clans from the positions where the specimens are found most abundantly, and to what extent were they merely pictorial? Were the pictorial pipes tribal marks, or clan emblems, used to denote clans, or did the Indians make them merely for amusement? This subject has already been referred to on a former page. It is evident that in many cases the pictorial pipes were emblematic, yet this was not universally true. According to Mecklenburg, each of the Mohawk clans or “tribes” carried its totem when they went to war in early times. Francis Assikinack, writing of the Ottawas, said that people of the same clan dwelt in a particular section or quarter of a village, with their totem on the “gatepost.” (*Canad. Jour.* III., 117.) From these, and many other instances of segregation, we may suppose the tribal elements of the Hurons were indicated by the totems they bore, including the pictorial pipes. Unfortunately we have not yet sufficient data to decide these questions completely, although the evidence is accumulating from year to year.

The use of the open mouth as the pipe bowl is a common idea in Huron clay pipes, and I have seen different examples having this design with snakes, foxes and wolves, as well as the human face.

Some examples of the Huron animal pipes are realistic and lifelike pictures. In the American Museum of Natural History, New York, the pottery representations of animals made by the ancient Peruvians illustrate more than fifty different species. These were not on pipes, yet it need not surprise us if Huron animal representations are also numerous, with the more conspicuous features of each animal faithfully, though sometimes rudely, portrayed.

The long, slender limbs and forms of the heron and crane would be difficult to portray in clay, yet we occasionally find them in a cramped or conventional form. Their stately flight and deliberate movements seem to have impressed the Indians as much as they do ourselves. The crane is a clan still extant among the Lake Simcoe Ojibways.

Although there are multitudes of owl pipes, there was perhaps no owl clan among Indians; at any rate, any trace of such a clan has hitherto failed to come under my observation. But, as their legends relate, certain spirits took the form of an owl, especially the spirits about the graves of the dead. And it may have been in some such connection that the bird came to be depicted so often upon their pipes, rather than as a clan emblem. Being a bird of such evil omen, its conduct, or rather, its misconduct, did not warrant any gens in holding the bird in reverence as their progenitor. As well think of Judas Iscariot in connection with canonization, or the commemoration of

his name in any list of the departed saints. The facts and circumstances about the owl show the Indian's imagination at work, and his overpowering belief in the innumerable spooks around him. Indeed, the majority of image pipes of the Indians had more or less to do with the uncanny spirit world.

IMAGINARY ANIMAL FORMS ON PIPES.

A proportion of the animal forms and images on pipes are so unlike anything in the heavens, earth or the deeps, that they must be representations of mythical creatures,—vague nondescript beings and ogres, in whose existence the Indians had a firm belief. George E. Laidlaw has stated (in his essay on stone pipes) that a proportion of the stone pipes show nondescript animals, etc. The same remark is true of the clay pipes. Some of the creatures represented defy classification, according to our received principles in natural history. These creatures were perhaps mythical. The Thunder Bird pipe, found in the territory of the Neutrals and identified by W. J. Wintenberg, goes to prove that Indians did portray legendary beings, and it shows the possibility of finding other mythical forms as well as the Thunder Bird. If the aborigines of Ontario had confined their attention to images of real beings, as white men now know the real beings, they had been alone in the world in doing so. The Egyptians, Assyrians, and Babylonians had their griffins and sphinxes and winged lions and bulls, and other composite, mythic animals, now strange to us. Even the cultivated Greeks and Romans had their mythical beings, and the mythology of those nations is a very elaborate compilation. In recent ages, and not very far from our own people, attempts at delineating Santa Claus and even the Devil himself have been frequent, the latter personality having a composite structure, with his horns, cloven hoofs, and forked tail on a human body. For the worship of the Devil, in gay Paris at the present day, there is a so-called "church," so strongly are the worshippers held by fancy. Poor "Lo," in the simplicity of his untutored mind, actually saw the repulsive spirit, or perhaps sometimes talked with him as a friend, and that was why he could make a picture of the being. Amongst figures and images fashioned by barbarous peoples, there are always grotesque forms, taste with them being unsettled and capricious. As the fantastic monster or nondescript animal was the outcome of an individual's imagination, and had a personality as many-sided as their imaginations were numerous, no duplicate of any object in this class could likely be found anywhere.

PLANT FORMS ON PIPES.

While pipes are often found showing objects in the animal world, there is a corresponding class of pipes representing forms in the plant world. As examples of this class, I may cite the tobacco blossom (trumpet-mouthed shape), corn-cob, acorn cup, thimbleberry, not to speak of other common forms.

Plants and herbs have magical repute, barbarous peoples being unable to distinguish medicinal properties from magic. The relations which the plant pipes bore to the Hurons were evidently of a nature different from the so-called "animal worship" connected with the animal pipes. In many cases the plant pipes would be clan emblems; for example, there was doubtless a tobacco gens in the Tobacco Nation.

The clay pipe art of the Huron tribes imitated the common forms of plant life—foliage, flowers and fruit. The existence of this class of pipes, showing the commoner forms of plants, is not so widely known as the animal forms, and for this reason I wish to emphasize strongly the facts connected with its occurrence. These pipes are perhaps more common than the animal forms. Yet sometimes by reason of an infinity of repetitions of the plant model, the form becomes conventionalized and slightly concealed, but we can usually make out the meaning of the design. Often we see successful imitations of native flowers and fruit, as good as those of animals and human faces. The neat acorn-cup pipe, shown in the accompanying illustration, is a fair sample of this class. Was there an oak clan in the Township of Oro where the pipe was found? Among the Druids of ancient Europe, there was an oak totem, and the acorn-tree is sacred on the old Assyrian inscriptions at Ninevah, but we know very little as to the position of the oak clan in North America. The circumstances connected with this pipe need not create any connection between the Hurons and the Ten Lost



FIG. 7. Acorn-cup pipe.

Tribes, as in all times and amongst all peoples the oak held a high place. Most bulbous looking bowls are usually ornamental with lines (some doubtless intended to represent pumpkins), but the acorn pipe has dots.

The next pipe belonging to the plant class, of which an illustration is given, seems to represent a husk of corn, although the bend in it, to make the stem, may indicate that it belonged to the bean or pulse family. Sometimes we find imitations of the knot on the stalk of the Indian corn plant, as well as other members of the grass family. The cornstalk knot, placed at some little distance below the bowl, is a common feature on the shanks of clay pipes. In every kind of imitation of plant life appearing on pipes, we can see evidence of the unwearied industry of the females of the Hurons amidst their daily round of duties, coming so often into contact with the vegetable kingdom, and reminding us of the pale-face woman with her house plants.

Conspicuous among the classes of Huron pipes is the so-called cornet or trumpet-mouthed pattern. This Huron pattern is so well known that I need say but little concerning its shape. It is safe to say that it is not a copy of a cornet or other musical instrument, notwithstanding the assertion of a

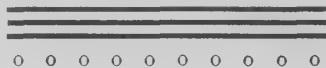
recent writer on pipes to this effect. The Chinese opium pipes, and the Eskimo metal pipe-bowls, have nearly the same shape. Are these cornet-copies too? If the so-called cornet pattern, among Hurons at least, represents any material thing, it most likely represents a flower, the commonest product of every clime. The tobacco plant itself has a blossom of this shape, although anything to represent the petals are seldom shown in the pipe-bowls. But some pipes with this floral design have a scallop, or divided top, or are even divided into sections, presumably to represent the petals.



FIG. 8. Corn-husk pipe.

THE BELT PATTERN.

Another pattern is even more common on Huron sites than the preceding,—viz., one that I have provisionally called the “belt pattern.” The decoration thus named consists of a mere belt of grooves around the top of



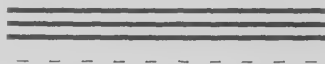
the bowl with a line of dots underneath them. Thus so many clay pipes are decorated in this way that they are a standard type and deserve to be placed in a separate class.

Such clay pipes as the belt pattern were perhaps a local phase of the clay pipe art, and it must be remembered that most art of primitive peoples was manifested in local phases. It is found universally over the entire Huron territory, although more abundantly in the south-westerly sites near Barrie, than in the others. There is a two-acre site in Vespra (No. 49) where all the pipe fragments I have seen bear exclusively this pattern, and I have

seen many such fragments on the site. G. E. Laidlaw has found some with the same pattern in the Balsam Lake district; and it is the same pattern, or a slight modification of it, that is found on some Neutral sites.

There are persons who profess to see in the lines and dots some mysterious story, but such an interpretation can only be fanciful. The markings are merely geometrical designs, and this peculiar ornamentation is more commonly employed by the Indian tribes of the grassy plains in the west than by the tribes of the forest belt. Pipes of this kind naturally fall into two divisions,—divergent and convergent, upward, enough of each kind being found to establish the two distinct types.

The belt pattern is found in combination with the cornet (so-called) and other patterns on the same pipe. Some interesting local variations of it are also found. At one village site (No. 47, Oro Township) the row of dots underneath the lines is always omitted, and the same variation may be found in other adjacent villages. At another village in South Orillia the dots are changed into dashes; the usual pattern, which is represented above becoming



This merely decorative pattern the aboriginal pipe-maker sometimes impressed on the raw clay by drawing a cord or thong around the bowl tightly with the hands. Accordingly, some pipes of this pattern show an unfinished part of the line where the cord did not fully encircle the bowl. In many other cases they made the lines with a pointed implement of bone or wood, perhaps after partial burning, as there is no glaze in the marked lines.

The belt pattern was much in vogue in the village sites of the period about the year 1600, but it rose and fell like all fashions. It is sometimes found in connection with iron relics, but usually not, thus pointing to an earlier time, for the most part.

SURVEY OF THE VILLAGE SITES.

In the pages which follow will be found some particulars about the Indian remains in two representative townships of the Huron territory—Flos and Vespra. As these are the concluding reports in a series covering the antiquities of seven townships once inhabited by the Hurons, it will be appropriate to say a few words in this place about the origin of the undertaking, the methods of working, the course and results of the work of survey, and the reports thereon now brought to completion.

When the writer first undertook the task of collecting notes describing the village sites, he had no idea that there had really been so large a number of village sites in the comparatively small territory between Lake Simcoe and Georgian Bay. He was fully aware, from the histories of the first half of the seventeenth century, that not a few villages must have existed. But the number he has located has surpassed any expectation he had at first, and has rendered the work a larger task than he had anticipated. In the previous reports on five townships, 273 sites came under review, while in the present two reports, 97 more are added. In addition to these, several others have come to my notice in the townships previously described, since the publication of the reports thereon, thus bringing the aggregate to a little more than 400. And it is not improbable that these are only one-half of the sites which really exist. In size, the sites range from two or three camps to towns covering fifteen acres; not by any means all occupied at once, but at different times, as the result of more or less shifting from place to place while the Huron nation dwelt in the territory. But a proportion of the sites were not Huron villages, and belonged to other times, all of which further complicated the task not a little.

Next to the actual location of as many of the village sites as could be found, it was important to acquire and record a general idea of the physical features and natural productions of the country in which the Hurons lived. This branch of the enquiry solves many problems and questions as to their occupation of the district, and shows their *habitat* to have been the hilliest tract in the centre of the small interlake peninsula. They prove to have been veritable Montagnais, or mountaineers, as well as agriculturists, entirely different in their mode of life from the nomadic Algonquins, who followed the rivers and lakes, camping mostly on the shores.

Then, to know something of the positions and courses of the early trails has not been the least of the advantages gained by the survey. For a white man to set out on the right trail, when the country was all covered with woods, and keep on it, he required Indian guides, who were alone to be depended on for such work. Champlain had Indian guides, and often the missionaries, who succeeded him, had also these necessary companions. Our survey, by unravelling the courses of the trails, considerably narrows down the problem of what routes Champlain and the missionaries actually took in their pioneer expeditions.

It has further become evident from this survey that the early sites are in the southerly townships, while the later ones are in the northerly townships; and that for the most part they all represent one continuous series. It was to this locality, protected as it is by water on nearly all of its sides, that during the wars with the Iroquois, (as the Jesuit Relations inform us), great numbers of the aborigines flocked from the more exposed parts of Ontario.

Altogether, the published notes are an effort to lay a substantial foundation for a general study of the Hurons, and to provide materials for the development of our knowledge of their relations with the early French traders and missionaries.

As a result of calling more attention to the Huron remains of the district, it may thus become, more than ever, the Mecca of mere relic-grabbers. Presumably, nearly all other townships in this province, and indeed throughout this continent generally, in comparison with Huronia, are quite as thickly bestrewn with relics of the aborigines as it is. So that the greater activity of relic seekers in the district, and their flocking to it, would result just as profitably in other quarters as it does here, and it is therefore in some degree misplaced. If, however, the services of these reports to history have some value, the incidental increase in the value of Huron relics cannot be a disadvantage.

In order to attain to some general view of the Hurons, based upon these researches, of which a few of the results have just been given, my plan was to reconnoitre the location or position of each site, if possible; determine the kinds of remains found at it and whether it yielded French relics; also burials, and what kinds, and the evidences of forest trails in the neighborhood of each. Other enquiries, more particular in their scope, or specially connected with each of the seven townships, were developed only as each township was reached in its due order on the map, the most northerly being the first disposed of, and the others following in succession southward across the district.

Before issuing a report of a township's sites, of which I had obtained some notes, I traversed, during the preceding season, many of the leading roads in that township, to get the physical features of each part. These were mapped from observation of the altitudes, the raised shorelines affording ready help in this connection. But for getting particulars of the village sites, on the help which I could hope to receive, it was impossible to canvass more than a small part of the dwellings for information. However, during the twenty years I have been gathering information promiscuously, I may have made some approach to getting all the more important of the sites. Generally, the farmers provided me readily with the leading facts, or what might be called the raw materials for the studies of which the reports are the outcome.

In the protracted researches upon which the reports are based, in order to verify the facts given in the text and otherwise prosecute the work, the writer travelled some 3,600 miles in the territory covered by the printed reports alone, not to speak of travels in other townships. And in these peregrinations, he visited personally the greater part of the village sites in the lists, travelling by bicycle, boat, horse-vehicle, besides some railway and pedestrian tours. With starting point for these trips at the Town of Barrie, which, as regards position in relation to the whole Huron territory, is not much less favorably situated than any other town in the district, especially in having radiating roads leading to different parts of it, he visited, inspected and examined all the sites within a reasonably attainable distance of the town; some of them quite frequently. And as for those more distant; the existence of a site, when the testimony of other persons became necessary, was proved by the statements of at least two persons independently of each other before it was entered in the catalogues.

In a uniform series of seven reports on the same number of townships, I have thus brought together some of the leading facts in regard to the Hurons and their remains. The five townships hitherto reported upon, the

reports on which have appeared in print, were these: Tiny, Tay, Medonte, Oro and Orillia. The report on Tiny was issued (in 1899) only as a separate pamphlet; of the next four, a portion of each was printed in separate form for binding with the others to form a connected work. The two townships now issued are the concluding ones for the interlake territory, usually known as the resort of the Hurons in the seventeenth century. Of these consecutive reports, some portion of all which appeared in separate form, and may be bound in one collection, a limited number of copies of the separate, arrangeable in sets, are still available for free distribution to students and institutions requiring them. And the writer is willing to give attention to any application for them until the remainder of the publications are distributed.

In any further prosecution of this work, whether it be carried on by the writer or by others, (and it will admit of a great deal of further development), it will not be so necessary to particularize new sites merely for the sake of increasing the number, or trying to form a complete list of Huron sites, since those sites in the catalogues now published (370 in all) are fair samples of all others that may be found. The collecting of other kinds of data will deserve more immediate attention. Among features requiring further scrutiny may be mentioned this one—a closer discrimination of the Huron sites from the earlier or gouge-using peoples wherever a distinction has been hitherto impossible from the information at the writer's hand.

In conclusion, he hopes that what data the reports contain may in some degree inure to the benefit of those who interest themselves in the antiquarian subjects of this province.

THE VILLAGE SITES OF FLOS.

This township, at its northwest corner, has a frontage of about three miles on Georgian Bay,—a frontage which, although small in some respects, is of more than ordinary importance, archaeologically, as it contains the outlet of Nottawasaga River, outlets of rivers being always important places in the life of the aborigines. Its Ojibway name,—Nahdoway-Saga,—meaning the “saga” or outlet of the river of the Nahdoways, signified that the outlet was a place of some importance even in the pre-Ojibway times when another race dwelt in the locality. Before reaching its outlet, the course of the river receives a great deflection to the west, passing nearly across Sunnidale township. It then passes through a range of high sand-dunes, which extends for many miles near the shore of the bay, and in this part has several crooked windings, one part being known as the Ox-bow. After passing through the largest sand-dunes, and just before entering Georgian Bay, it makes another sweep to the northeast, and comes back nearly opposite to the point which it left, nearly ten miles up, yet not more than three miles in a direct course. For the last four miles of its course it runs nearly parallel with the shore of the bay, and only a short way from it.

PHYSICAL FEATURES OF FLOS.

It will be impossible to investigate the Indian occupation of this township with any thoroughness, without taking into account some of its physical features, and, the recent, or surface, geology of the township, especially at the outlet of the river, and a few other places along its course. The extensive tract of sandy land lying within the large bend of the river is known as the Huckleberry Plains. Behind the range of sand-dunes there is a basin of flat land, and in this basin, Jack’s Lake, which is a lake expansion of the river in Sunnidale township. It covers some 300 acres when the river is not flooded, and has marshy land extending beyond its margin for some distance. It is a remnant or survival of a much larger inland lake which covered parts of Flos and Sunnidale a few centuries ago, and whose bed (now dry except for this and another small lake known as Marl Lake) was too recent in age to collect many relics of the Indians. This inland lake existed really as a prolongation of the Georgian Bay up the valley. A large sand bar (now the range of dunes) was thrown across the lower end of the bay, and separated this lake from the main body of water. Some extensive peat deposits around Jack’s Lake, however, seem to show that, although of a very recent date geologically, these deposits have taken a long time to accumulate, and that the lake in its present form, or something very similar, has been of long duration. Sometimes the level of this lake rises in springtime, with the flooding of the river, as in the Vespra lake-expansion. Then, there have been some oscillations of its level in the past, which it is not easy to understand. Modern Ojibway Indians of this district have a tradition of a change in the height of the water. “At first,” they say, “the water was low; then it riz,” and you could sail a two-masted schooner where before there was dry land.” I have heard this tradition only in connection with the Cold-water arm of Georgian Bay, but if true of one arm, it must be true of the whole, as water keeps its own level. And certainly the buried timber or forest beds, and layers of vegetable matter engulfed beneath thick sand measures throughout the low ground, bear credible testimony of such a capricious fluctuation in the level of the water.

About eleven feet higher than Jack’s Lake, and two miles distant from it, is Marl Lake in Flos, covering some 200 acres, and having marshy margins. A stream flows from Marl Lake to the river. This lake is a remnant

ant of the earlier and wider expansion, like Jack's Lake, and has extensive Marl deposits around it, containing freshwater shells. Its height has been reduced a little by municipal drainage within the past ten years. These two small lakes have always been, and still are, the favorite breeding haunts of water-fowl, especially wild ducks.

The large quantity of freshwater shells found in the Marl beds, and along the marginal raised shorelines of the wider lake bed, furnish evidence of a warmer period in recent geological times,—about a thousand years ago, or perhaps less. Dr. Robert Bell, of the Canadian Geological Survey, was the first to point out this fact in connection with the raised shorelines north of Lake Superior. (*Geol. Hist. of Lake Superior*, *Trans. Canad. Inst.*, Vol. 6, p. 54). The marl and shell deposits of this inner basin, (and likewise the similar deposits of a larger basin, or lake-expansion, in Vespra township, as we shall presently see), represent that warm period, which prevailed before the Hurons inhabited this district, but may have extended down nearly to their time. A part of Sunnidale township is added to the accompanying map of Flos in order to show the shape of the river's course in its lower parts, and the old lake expansions at higher levels than the present, there being two old margins now abandoned, which show prominently throughout the locality.

Still another feature calls for a few remarks. A ridge of boulder-covered clay land extends across the 12th concession of Sunnidale, having its crest in lot No. 9, and passing in a northwest direction. The raised shorelines of the ancient enlarged lake are distinctly marked against this ridge. Where the river reaches this ridge, it forms a series of rapids whose total fall in level has been variously estimated at from five to eight feet. But the deflection of the river through the sand barrier takes place soon after it passes the meeting place of the ridge and the river, as if the contest between the clay barrier and the sand barrier ended with the river choosing the easier course through the sand. Where the river passes through the sand measures, a gap in the sand hills also occurs, this being the place where the sandspits from the northeast and northwest shores respectively have their meeting place. It was upon the boulder and clay ridge thus described that the Indians dwelt in greatest numbers, and at the rapids they had their ancient fish weirs.

In the sand measures near its outlet, the Nottawasaga makes a considerable canyon in the loose deposits, the third in its course. The lowest basin, viz., that just within the sand range, extends up the river as far as the 4th line of Flos, the land rising step by step as one proceeds inland. In fact, the whole township may be said to rise thus in three stages:—1. The lowest area surrounds the level parts of the Nottawasaga near its outlet, as already described, and is lower than a conspicuous raised shoreline at 55 ft. above Georgian Bay. 2. Above the lake terrace at 55 ft., the land rises slowly, with wide plains having deficient drainage. 3. At some distance inland, one finds a country of greater declivities, with fertile plateau-like summits, consisting mainly of till. These hills are more marked than any of the preceding. It was on their summits, and around their edges that the greater part of the Huron villages in the township were placed.

Resuming the description of the successive rises, we find that, near the 4th line bridge, at the head of the lowest basin, the river banks begin to heighten, and they increase in height very rapidly up stream. Numerous ancient spits and other formations had been formed in this locality when the old outlet of the river was here, just as those we have described were formed at a lower and later stage of the river's lifetime. And by reason of these old

formations at the higher and earlier stage, the present course of the river is more crooked there than in ordinary places. One of its largest deviations here is known as the "Big Bend." It is a significant feature in this part of the river (viz., in the middle canyon), the course of the river here having been deflected from the west by the old shore formations. The river passes through a broad ridge in the 1st, 2nd, and 3rd concessions of Flos, and has cut its second, or middle canyon through this ridge. This barrier ridge rises much higher than the series of recent, raised shorelines on either side of it. Along its northerly edge was located the main Huron trail to the Tobacco Nation, and in still earlier times, when the waters of Georgian Bay, (and likewise those of the inland lakes), were higher than they are now, this belt of land or broad ridge which here intersects the course of the river, was also the rendezvous of many pre-Huron Indians who had their villages along its south edge, or the north margin of the next inland lake in Vespra township, as we shall presently see.

Vigo, at the 4th line of Flos, and Edenvale, at the Flos-Vespra town-line, on the outer and inner edges, respectively, of this barrier ridge, were the points most frequented by the Indians, just as they still are the leading places in the locality for their white successors, who have built bridges across the river at both places, but none between.

The course of the river through this ridge is a bend, having a direction the reverse of the large bend in the sand measures near the outlet. In the ridge it is such as to leave a considerable tract beyond its left bank in the southwest part of Flos. In this tract, a minor drainage basin, in which runs Doran's Creek, further subdivides the isolated territory in question into two, distinct parts. The more easterly of these two parts has its longer axis running south of west, and is cut by the present river; the other runs toward the Rapids in Sunnidale, near to where the aborigines had the other crossing of the river, as already noted. This drainage basin of Doran's Creek was probably an old blocked channel of the Nottawasaga, as the land on either side of it has the shapes and two directions peculiar to the other ridges formed in succession all the way from the river's outlet up to this place.

As we pass toward the interior of Flos, away from the river, we rise upon a belt of gently undulating country, and in its rear a shallow trough of flat land, but its altitude is higher than that of the flat ground near the river. Immediately north of Phelpston, and near the centre of the township, there is an extensive marsh in the trough just mentioned, containing 1,000 acres or more. It has an extreme length of fully three miles, and an extreme width in one direction of two miles. In the centre of this marsh there was once a shallow lake, but the Municipal Council of Flos removed this lake by artificial drainage in 1897, its outlet by the way of Marl Creek, having been cleaned out and deepened for that purpose. When the writer first knew the large marsh in question, before its drainage, it had the small lake near its centre, upon which boats were used. Flocks of wild ducks frequented its surface, and in the lake itself, fish of the pike tribes were common. Extending around the edge of this lake, there were wide tracts of rushes and coarse grass, amongst which pitcher plants were to be seen growing in the water; while around these tracts came a dense fringe of willows. Outside of the willows came the forest. In these suitable haunts, waterfowl and waders, (cranes, herons, etc.,) used to breed. In the edge of the water, there was to be found, in considerable numbers, a species of black snake, which was confined, so far as this district is concerned, only to the marsh. In the surrounding forest, bears were occasionally seen, and deer were still accustomed to yard in the remotest parts of the marshy wilderness. There was plenty of

game for the native red men of ancient times, and even for the Indians of modern days. But all this was changed when the drainage came, and with it the removal of the surrounding forest.

A few miles distant to the northeast of this large marsh is the valley of the River Wye, which flows out of Orr Lake at an altitude the same as that of Lake Simcoe, (viz., 720 ft.) and that of many other small lakes in the district. In the basin of the Wye, the land is unusually flat. The timber of the original forest consisted mostly of water elm, from which the locality came to be known first as the Elm Flats, and later as "Elmvale." The meandering Wye so nearly encircles Elmvale, that it is almost impossible to enter the village by road without crossing the stream. In such flat ground, Indian remains have not been, and we need not expect they will be found in any considerable quantity. French's Hill, in the northeast corner of the township, is an eminence which makes a conspicuous landmark in the view for many miles around, its highest parts rising about 280 feet above Orr Lake and the Wye River.

In the east and southeast parts of the township there is also some high ground. On the lofty plateau of "Upper" Flos, in the east of the township, there are no wells, rainwater alone furnishing the only water supply of many of the farmers, all of them, indeed, with but two or three exceptions. Wells having a depth of about 200 feet have to be sunk, and even these are almost unworkable. Yet this is one of the most fertile parts of the district,—“as fruitful as a garden,”—consisting, as it does, of so-called boulder clay, or a modified till. The prominent raised shoreline at 790 feet above sea level girdles these hills and ridges along the east side of the township.

THE VILLAGE SITES IN FLOS.

Those village sites of Flos, about which some evidences have come to my attention, number 43; and when compared with many in Medonte, Tay and Tiny townships, they are found to be generally smaller, yet they form an instructive and important part of the whole Huron group. We may divide the Flos village sites into Huron and Pre-Huron; the former, again, into historic and prehistoric; and thus we have altogether three classes, viz., Historic Huron, Prehistoric Huron, and Pre-Huron, passing in order from the most recent to the earliest. Most of the Huron sites in the township are near the trails. Other sites of smaller size and seemingly of less importance, belonging apparently to the Pre-Huron class, have straggling positions in the other parts of the township that are distant from the trails of Huron times, and were probably of earlier date than the Hurons. Numerically, the Pre-historic villages, whether early Huron or Pre-Huron, constitute about two-thirds of the entire list.

In the vicinity of the Nottawasaga River there are several sites, and they appear to belong to different periods, as we might expect them to do. There is a wide tract of flat land in the northwestern part of the township, near the river, as already noted, and extending away from it, where village sites are scarce, or even entirely wanting in some places. Along the lot 20 sideroad, for example, there was apparently no crossing from the third line to the eighth line, where Indians could get dry footing in summer time, when the forest covered the land.

In the centre of the township, north of the Phelpsston Marsh, there is low undulating country, which seems to have been inhabited by tribes earlier than the Hurons. There are not many actual sites of these Pre-Huron tribes to be found, but their gouges, roller pestles, stone axes, and other pre-historic implements, unmistakeably proclaim their presence in this district.

On the ridge that passes through the south side of the township, the Huron sites, like most others in Huronia, are on the northwest side of the ridge, presumably through dread of the depredations and forays of the relentless Iroquois. With their native caution, the Hurons feared to show even the smoke of their villages to their long-standing enemy, the thick woods being no protection against the quick sight of the Iroquois when looking from one hill to another in search of signs of the quarry, especially in the severer season of the year when the foliage was wanting, and camp fires were more numerous.

The higher branch of this ridge in southeast Flos had no outlet across the wide swamps southward, and so the Hurons frequented it less than they probably would have done if it had ready access in summer at both ends. But on the other hand, as it afforded a shelter at its south face on that very account, there are a few sites there, besides the chain of sites along its north end, where the great trail to the Tobacco Nation touched it. The ridge in east Flos lay in the course of this great trail, and was plentifully dotted with sites.

The question as to the frequency of French relics, and the solution afforded by the sites of Flos, furnish evidences of Huron migration similar to that found in the townships formerly examined. Deducting from the 43 sites, six (viz., Nos. 7 and 13-17 inclusive), which I conclude were distinctly Pre-Huron, without signs of being overrun by Indians of the Huron tribes, we get 37 sites that belonged to Hurons, in all probability. Thirteen of the 37 sites yield French relics in small quantities, or 35 per cent. of the whole. In "Upper" Flos, i.e., the high ground of the ridge in the east of the township, the farmers find occasional iron relics of the early French, especially near the great Tobacco trail; but these are by no means so plentiful as on the hills north of Orr Lake. The obvious conclusion from this is that the more southerly of the two ridges was abandoned by the Hurons early in the historic period. In Champlain's time, the Hurons probably inhabited it, but soon afterward withdrew into the more sheltered or more secluded part of the territory farther north.

In the case of nearly every village site in the list, pottery fragments are found abundantly where the camps stood. In fact, this is one of the main features in determining where there was a village site. Accordingly it will be unnecessary to mention the circumstance of finding these common relics everywhere, but exceptions to the rule will be given in the notes. I have also varied the method followed for townships formerly examined and described in the earlier publications. By placing the ordinary statistics of the village sites, more particularly those of the lot and concession of each, the owners' names, etc., in tabular form, and placing only special features in the descriptive notes, the work, it is hoped, will be rendered more convenient. The numbering of the sites begins, as in the earlier lists, at the northwest corner of the township, and passes to the southeast corner.

INDIAN BURIALS IN FLOS.

For this township there are six Huron bonepits reported, viz., at Nos. 9, 20, 22, 24, 29 and 36. It is worthy of note, and has a certain amount of significance, that in no case has a second bonepit been found, as is sometimes the case elsewhere in the Huron territory.

Patches of single graves or individual burials occur at two sites, viz., Nos. 39 and 42, which is fewer than in townships hitherto examined further east. This may be taken to signify that only a few of the sites in Flos were

those of Algonquin-speaking tribes, who generally adopted the practice of burying in single graves. It is clear that the burials were mostly those of Hurons who, as a rule, adopted the scaffold and bonepit mode of burial.

EARLY INDIAN TRAILS IN FLOS.

The main trail through Huronia from northwest to southeast passed across the northeast corner of Flos, coming out of Medonte. (See Report on Medonte.)

Across the northwest corner of the township, near Marl Lake, there was a trail of considerable importance passing from the Bear Nation, in Tiny Township, to the Tobacco Nation. From the occasional sites and relics found along its course, it would appear to have passed just within the range of sand hills through Southern Tiny, and near the outlet of the Nottawasaga River. The smooth sand beach may also have been utilized for transit in those days, as it has been in our own times. The trail was doubtless the one used by the Jesuit missionaries when passing to and fro, on their travels to the Tobacco Nation.

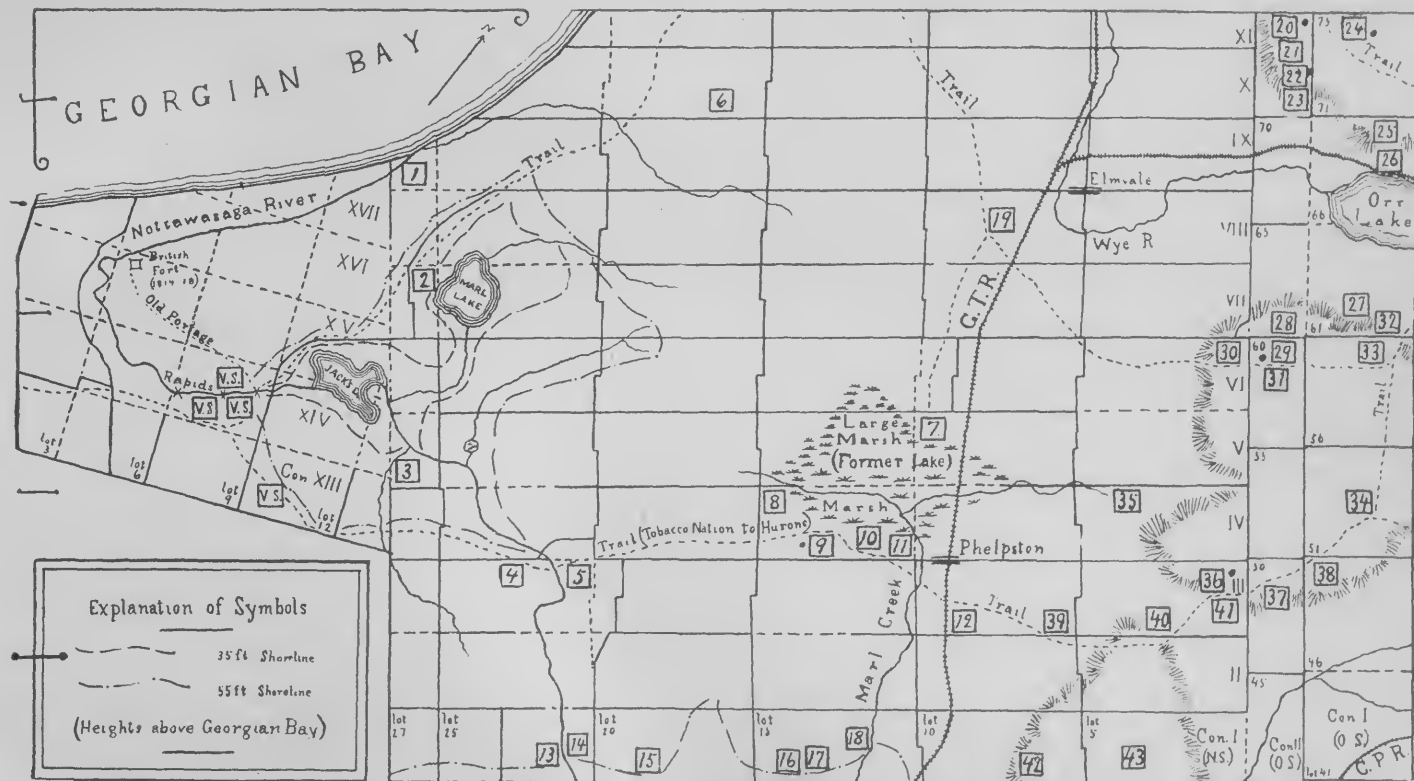
In the south side of the township, there was a great trail leading from "Upper" Flos, also to the Tobacco Nation. This ran from the Attignenonacs, who were located in Medonte township, while the one just mentioned as situated near Marl Lake, ran from the Bear Nation in Tiny. This Huron trail upon the southern ridge of the township, passed along its northerly edge,—a position more significant than it may at first sight appear to be. It corresponds with the placing of so many sites on the northerly edges of the ridges in all the townships, that is, on the side from the direction in which the Iroquois lived. The harassings had their due effect upon the Hurons' choice of position for the trails upon the "shady" side of the ridges. As the narrowing valley or estuary of Marl Creek runs up from the south, quite as far north as the 3rd line, the trail in question evidently crossed the creek somewhere north of that line. As well as for keeping out of sight of the Iroquois, the Hurons must have deviated to the north here also, on account of the fishing and hunting advantages of the Phelpston Marsh. As in most other cases where popular traditions of the positions of the trails support the archaeological evidence, so in the case of this trail there is the double evidence to support it. Old John Kenice, the first chief by popular election of the Rama band, (deceased, May 28, 1902), used to make occasional visits for fishing to the "Big Dump," (*i.e.*, log slide), on the Nottawasaga River. He was reported as saying that the early Indians of the Dry Hills in the east had a trail across the south part of Flos to the Indians living along the Blue Mountains in the West, (*i.e.*, the Petuns, or Tobacco Nation), and that the trail passed near the Phelpston bonepit. (See site No. 9.) He was thus relating a tradition of his tribe as to the existence of the trail. Old Kenice and his family, on their way to the Nottawasaga River, passed along what was substantially the same trail or its modern equivalent, (*viz.*, the 4th line), and they used to camp at the foot of the hill east of Fergusonvale, at the edge of the high ground. His mode of travelling was by horse-team and waggon, seemingly to us an up to-date way for an Ojibway, but not the way the Hurons and ancient "Tobacconists" travelled over the same trail in the seventeenth century, nor even their instructors, the Jesuits. They all,—modern as well as ancient,—followed the same trail. That part of Sunnidale which this trail crossed has several village sites, and in it many single relics are also found, the latter doubtless dropped by the Indians *en route*,—especially the stone axes and chisels.

Various evidences exist of another trail, viz., from the high ground of "Upper" Flos, to Cranberry Lake or Marsh in Tiny township. It was less significant than the others, and scarcely deserves to be put in the same class with the great Tobacco Nation trails. It would probably not be one of those followed by Champlain in 1615-6. The evidences of its existence consist chiefly in (1) isolated Indian relics, which are found along its course; (2) a village site (No. 19) beside it, at a place where the trail appeared to fork, and (3) the occurrence of an Indian trail down to modern times, along the line of which the early white settlers opened a bush road. There was a ridge of but slight elevation through the N. half of lot No. 9. concession 9, on which a hardwood bush afforded a convenient passage for this trail, while on both sides of it there was swampy ground.

LIST OF VILLAGE SITES IN FLOS.

Site No.	Lot No.	Concession.	Present owner or occupant (1906).	Former owners or occupants, who reported finds.	French relics.
1	S. hf. 26	9	Joseph Wetherall	John VanVlack	
2	N. hf. 26	7	James Doran	Walter Little	F.
3	S. hf. 27	5	James Erwin	John Cullens	
4	N. hf. 23	3	The Canada Co.	Henry Parr	
5	N. hf. 21	3	William Trace	James Trace	
6	E. hf. 17	10	George Downey		
7	N. hf. 10	5	J. McGinnis	Bernard Kelly	
8	N. hf. 15	4	M. Kenney		
9	{ S. hf. 13	4	Francis Monig	Henry Parr	
	{ S. hf. 14	4	William McKernan		
10	{ S. hf. 11	4	Philip Doyle		
	{ S. hf. 12	4	William McKernan	(Distinct from No. 10)	
11	S. hf. 11	4		James Moran	
12	S.E. 1/4	3	Jas. and Zeeman Rupert.		
13	S. hf. 22	1 N.S.	Adelbert Bennett	James Keaney	
14	N. hf. 21	1 N.S.	Thomas Knupp	P. Culford, Frank Jacobs	
15	S. hf. 19	1 N.S.		Edward Allsopp	
16	S.W. 1/4	1 N.S.	Fred Cole	Percy Kitching	
17	S.E. 1/4	1 N.S.	Albert E. Garrett		F.
18	N.W. 1/4	1 N.S.	George and Robert Gray	Charles Nixon	
19	N. hf. 8	8	George French	Gabriel French, sr.	F.
20	75	2 O.S.	John French		F.
21	74	2 O.S.	James Bowman	Archibald Bowman	F.
22	72	2 O.S.	Charles Drinkill		
23	71	2 O.S.		(The Waverley Bonepit)	
24	75	1 O.S.	John Dwinell	John Rowley	F.
25	E. hf. 70	1 O.S.	John Macaulay	Angus Macaulay	F.
26	E. hf. 69	1 O.S.	Robert Martin		F.
27	W. hf. 62	1 O.S.	Robert Jamieson	Thomas Turner	
28	61	2 O.S.	Fred Turner	John Turner	
29	60	2 O.S.	David C. Drysdale		
30	N. hf. 1	6	William Preston	James Preston	
31	59	2 O.S.		John Hamilton	F.
32	61	1 O.S.	James Hamilton	William Dunn	F.
33	60	1 O.S.	James Scott	Jas. Dickie, Robt. Cleland	
34	{ 53	1 O.S.	David Jamieson	Robt. Thurlow, I. Vollick	
	{ 52	1 O.S.		Wm. Atkinson, P. Cleland	F.
35	N. hf. 4	4	John H. Mulligan		
36	N.W. 1/4	3	William Cumming	Gavin Turner	
37	49	2 O.S.	James Fred McClung	Orsen J. Phelps	
38	W. hf. 50	1 O.S.		John O'Hara	F.
39	S. hf. 6	3	William Horan	Edward O'Hara	
40	S.W. 1/4	3	William Horan	Arthur Peacock	F.
41	S. hf. 1	3		Terence Needham	
42	W. hf. 7	1 N.S.	James Hays		
43	S. hf. 4	1 N.S.			

The letters O.S., after a concession number, denote "Old Survey," and N.S., "New Survey."



ARCHEOLOGICAL MAP OF FLOS TOWNSHIP, with a small part of Sunnidale added to show the course of Nottawasaga River and extinct lake beds. The numbers of the sites correspond with the numbers given in the text. The hills are marked along the 790ft. shoreline.

NOTES ON VILLAGE SITES OF FLOS.

No. 1. This is at the mouth of the Nottawasaga, on the south bank of the river. When the late John VanVlack lived here, he found numerous Indian relics in his garden. On the opposite point or bar between the river and the bay, there was once an old trading post, and the river banks hereabout would naturally be the camping ground for the Indians while trading. The remains of this trading post are indicated on a MS. map of a survey for the Northern Railway in the year 1836, the projected terminus of the railway having been at the mouth of this river. This was the first survey ever made for a railway in Canada, yet another route was subsequently adopted. There have been rapid changes in the shape of the ground on the bar, owing to the effects of the winds upon the sand and the work of the river's current, so that it might now be difficult to show the spot where the post stood. The MS. map is preserved, along with many other documents relating to the survey, in the Toronto Public Library. The Indian relics found at this site indicate the presence of some Indians who camped here before the period of white men.

No. 2. At the west side of Marl Lake, which is now partly drained. This appears to have been a frequent rendezvous of the early or prehistoric peoples, as well as of the Hurons. When this was the homestead of the late Walter Little, who was the first to settle here in 1880 and remove the forest, different members of his family found quantities of pottery fragments and other relics south of their dwelling house. Among these relics, two stone roller pestles and a large spear head of light colored chert indicated the presence of a people who lived here anterior to the Hurons of the historic period; while some clay pipes of well known patterns and an iron axe of French make showed that it had been, at a later period, a fishing village of the Hurons near the lake.

No. 3. There is a small stream near this site, flowing into the Nottawasaga River a short distance to the north. The Indian village that once stood here may have been a waterside village on the shore of the ancient inland lake of which Jack's lake is the remnant, its situation being at the place where the Nottawasaga entered the lake. The flat land which is flooded in springtime approaches the site.

No. 4. The most noteworthy feature of this site, is the abundance of stone axes and chisels found in its vicinity.

No. 5. This site is what is locally known as the "Big Dump," *i. e.*, log-slide, and numerous relics of the usual kinds have been found at it. It is situated at the head of the flat ground of the river, where the Nottawasaga emptied into the earlier lake expansion, and having this position it is significant. Modern Ojibway Indians in considerable numbers formerly camped here to fish on the river.

No. 6. On a sandy knoll at the southwest corner of the farm, with clay plains in its neighborhood. Much of the flat land hereabout consists of a stiff, brownish clay. The site was not extensive, evidently consisting of only a few camps, which were almost surrounded by shallow ravines. The late James Trace, who settled here in 1876, found various relics, including a stone pipe with two bowls.

No. 7. A pre-Huron site on the north side of the Phelpston Marsh. There is a drop in the land, or low cliff, of some four or five feet in height along the margin of the marsh, and this cliff was evidently the shore of a former inland lake. A few rods from the margin, the relics were found, including a stone gouge. Its location is where the old margin takes a long

bend to the east. On several farms in the vicinity, the farmers have found relics singly, some of which afford evidence of a considerable population in pre-Huron times.

No. 8. On the southeast part of this farm, near a swale. On clay ground, about 25 rods from the sand belt.

No. 9. Patches of blackened soil, with fragments of pottery, etc., showing continued residence at the place, occur along the roadside, opposite lot 13, and near these camp sites there are small ponds on the clay soil, where water could easily be obtained by the villagers. When the Kellys lived upon lot 14 (north half, concession 3), they found some relics. The position of these perhaps indicates the scaffold cemetery belonging to the village at the ponds or small marsh, as a bonepit was discovered across the road from the Kelly house in June, 1882, and was completely ransacked by numerous persons within a short time. The pit was circular and had a diameter of about 20 feet from brow to brow. A pine tree had grown within the circle of dirt thrown out when the pit was dug; this was at the west side, and a similar tree was at the east side, the latter, however, not so distinctly within the circle. It is situated about 60 rods due west from the permanent camps at the ponds. Wm. McKernan informed me that he found a skull in this pit in which were round holes, probably drilled, rather than bullet holes. This would doubtless be one of the drilled skulls, of which there are numerous instances in Huron burials. About four years after the discovery the writer placed on record in his memoranda a description of the opening of this pit, as follows:—

THE OPENING OF A HURON BONEPIT.

During the summer of 1882 some men found a large Indian ossuary, a few details of the discovery and excavation of which it will be advisable to record while the facts are still fresh in memory.

I visited the place as much as anyone else, or perhaps even more, the pit being situated but a short two miles from the Village of Phelpsston, where I was then living, and I am, therefore, not without some preparation for the task, which should be performed by someone before the facts are forgotten.

The pit is situated on the south half of lot fourteen in the fourth concession of Flos; and, although the fourth concession line is not four rods away from it, and had been travelled for many years, nothing was known (publicly, at any rate), of the pit before 1882. In June of that year some men were engaged in cutting logs at the place, some boys being also with them, and they remarked the unnatural depression in the ground. A tradition of the neighborhood regarded it as the work of Indians, but for what purpose they used it, up to that time nobody seemed to have either known or cared. The boys who were present at the time, through curiosity, and to occupy their time turned over the sod in the hollow and exposed to view a mass of human bones.

The news of the discovery spread like wildfire within a few days. On the first Sunday following the event, the place swarmed with men and boys; and as some went away, other visitors came. The excavation of the grave was by no means systematic. One or two men went down into the hole and dug furiously until they became tired, when they were relieved by fresh diggers. They kept this up for the greater part of the day, and long before night the logs near the pit had on them long rows of grinning skulls. Those members of the crowd who took no part in the digging stood about in little groups, ridding themselves of all sorts of wild theories as to how the remains came to be put there. The favorite conjecture seemed to be that some terrible war

had taken place in olden times among the Indians, and that the dead had been jumbled together into the hole at the time. It is hardly necessary to say here that such a theory is utter nonsense; but about this, more subsequently. Notwithstanding the activity of the diggers, only a small part of the grave was excavated that day, upward of thirty perfect skulls having been unearthed, besides great numbers of fragments. The other bones of the bodies were mixed up pell mell, and no definite arrangement could be traced in the disposal of the remains, except that in almost all cases, especially those at the bottom of the pit, the face of the skull was turned downward. From a comparison of the measurements of the part of the grave excavated on that day with the unexcavated part (which was afterward turned over) in respect to the number of skulls found in the first portion, I am quite safe in saying that the grave contained the remains of at least two hundred persons, of both sexes and all ages. Perhaps three hundred is nearer the correct number when one takes account of the fragments, many of which were mixed with the perfect skulls.

Further excavation of the pit after that day was irregular. As the news of the discovery began to spread abroad beyond the limits of the immediate neighborhood, many persons curious to see the grave visited it from time to time, generally digging enough to unearth a few good skulls, and very often taking them away. Among the persons who thus visited the place may be mentioned the late Rev. J. W. Annis (then of Barrie), who took a deep interest in the pit and its contents. Another visitor was the late James M. Hunter, M.A., also of Barrie, whose interest in the Huron remains of this county was stimulated by the visit. (He subsequently made an English translation of part of the Jesuit Relations from this district, the translation having appeared posthumously in the Burrows' reprint of the Relations.) On the occasion of his visit to the pit, he obtained two representative skulls, one of which afterward, through Dr. Fred. P. Bremner (now of London, Eng.), was presented to the celebrated anatomist, Sir Wm. Turner, and is now on exhibition in the Medical Museum at Edinburgh.

The excavation of the pit continued during the greater part of the summer of 1882, until the most of it had been overturned.

When considered with reference to other ossuaries that have come to light throughout Ontario, and especially in this part of it, this one presents but few peculiarities. It is beyond doubt a relic of the Hurons who were finally driven from this district by the Iroquois in 1649. The soil of the place where the grave was found is very light and sandy,—such as could be removed without the employment of any tools that man in a higher state of civilization uses, and without much labor. The Hurons were accustomed to place their dead on scaffolds immediately after death. At regular intervals of time, the skeletons were gathered down from the scaffolds, the bones tied into bundles, and carried by relatives of the deceased to an appointed place, where the whole tribe congregated to celebrate a Feast of the Dead. They spent several days in feasting and performing rites, and all the remains of those who had died since the preceding Feast were thrown into one large hole. One of the Jesuit missionaries, Brebeuf, who labored in this part before the extermination of the Hurons, witnessed a Feast of the Dead in 1636, and he has left a record of the ceremony. (Relation, 1636, p. 131, Can. Ed'n.) The grave which he saw filled cannot be more than a few miles distant from the one we are speaking about.

From the great number of skeletons in the pit it was evident that bones and not bodies had been originally thrown in. Once, by removing aside some earth mixed with bone fragments, there was found a considerable bundle of

leg and arm bones lying parallel to each other like a bunch of sticks. (This was on the occasion of James M. Hunter's visit.) The thongs that bound them together when they were thrown in had perished long ago, but the surrounding soil had kept them in their places. This circumstance throws light upon the origin of the grave. A further proof of the Huron origin of the pit lies in the fact that no hair could be found. Hair does not decay much more rapidly than bones, and hence the bones only had been thrown into it at first. William McKearnen, who lives near, informed me that he found the skeleton of an Indian still possessing the hair undecayed, under a pine stump not many rods distant from the ossuary. This goes to prove that hair, had it been cast into the pit when the bones were deposited there, would not have decayed so as to leave no trace of itself. The single Indian's skeleton may have been placed in its resting place at the time when the ossuary was filled, for it has been said that the chiefs were buried apart; or, sometimes the bodies of the recent dead were buried apart at the Feast of the Dead.

The skulls were of all shapes, none of them being very large. In general they were smaller than those of our own race. Two types seemed to preponderate, one short and round, the other long and narrow. They did not possess the high cheek bones that our present Indians have, and in this respect they resembled white people. The bones of the lower jaw were wanting in most cases.

It is impossible to account correctly for the origin of the grave by referring it to a war. The remains belonged to persons of all ages and of both sexes; and, as far as is known, no other mode of burial was adopted by the aborigines who populated this part so thickly during the first half of the seventeenth century. The great age of the pit is beyond all question. Two pine trees of good size had flourished within the circumference which was originally covered by the dirt thrown out to make room for the bones. The present Indians of the neighborhood are unable to give any account of its origin. In reply to my question an Indian told me that great wars had taken place here long ago. Since the time of the Hurons, no tribe has inhabited these parts in sufficient numbers to furnish dead bodies enough to fill such a cavity, and he referred no doubt to the war already mentioned, which resulted in the complete extirpation of the Hurons. Or he may have been repeating the current theory of the pit's origin. But I have found, on other occasions, the present race of Indians to possess a tradition of that war which he was only recalling.

The only implement of any kind known to have been found in the pit was a rough stone about six inches in length by two in breadth, very rudely made, and inclining to be wedge-shaped at one end. It was indeed a very rude attempt at implement making, and had I seen it anywhere else than in the hands of one of the diggers immediately after he found it, I should have passed it without noticing any artificiality in its formation. The visitors who saw it agreed in ascribing to it the uses of a "tool for skinning animals." It is not improbable that the centre of the grave had been ransacked by somebody several years ago, as the bones at that part of the pit had a more broken character than elsewhere; and if so, other trinkets might have been removed. But there is no record or tradition, so far as I ever heard, of such excavation prior to the one of 1882.

Although this relic of the extinct Hurons is highly valuable from an archaeological point of view, and as a curiosity it furnished a place of interest for all classes of people for a whole summer, and even longer, it is rather sad to reflect upon what became of it. Many of the perfect skulls were carried away as curios; and the adjacent ground became strewn with bones and

fragments, a few of the skulls having been unfeelingly crushed to atoms by the drivers of passing vehicles, though perhaps after nightfall when they could not see them. In most people there is more or less reverence for human bones, but this locality was unfortunate in being visited by some thoughtless persons who went so far as to decorate the surrounding stumps with skulls, in the hope of terrifying other persons who were too timid to look at such sights. We have heard of men who boasted that they had drunk water out of skulls, or, like Lord Byron, had converted a skull into a drinking goblet for wine; and persons of this kind were not absent on the present occasion. By such grim deeds of bravery, as they falsely believed them to be, and by the continual overturning of the contents of the ossuary, sad havoc was soon wrought in the large deposit of bones. Out of the large numbers of entire bones, little is left (in 1886) but fragments, and it would be almost impossible to find even one perfect skull. (Xmas Vacation, 1886.)

No. 10. The camps here were straggling or diffuse, and situated along an extinct lake ridge or cliff, facing the Phelpsston Marsh. They appear to belong to Indians of various periods, from the earliest down to the time when iron implements, introduced by the whites, were in use among them, as an occasional iron tomahawk has been found. This camping site appears to have been much frequented by the aborigines, obviously for the purpose of hunting and fishing.

No. 11. Beside Marl Creek, near where it leaves the Phelpsston Marsh. Some of the relics found here indicate the presence of a people anterior to the Hurons.

No. 12. The camps extended for about 40 rods, and were situated on clay soil near the source of a small stream.

No. 13. This, and the next four sites, are situated on a lake ridge, or marginal cliff of a large extinct inland lake in Vespra Township, the particulars of which will appear under that township. Its shores at these five places bear every appearance of having been occupied by aboriginal races anterior to the Hurons. This site is on the west side of the Nottawasaga River where it leaves the flat ground (once the bed of the ancient lake just mentioned) and enters the canyon which it has cut through the ridge dividing this lake basin from the one lower down stream. Stone axes, roller pestles, and gouges, (the two latter showing the presence of Pré-Huron tribes) have been found in abundance on the high banks of the river, above the canyon. The relics have all been found on the higher ground, and none on the flat made by the ancient lake, which is about 30 feet above the present surface of the river at this place. The soil is mostly a stiff brownish clay on the high parts above the canyon, and there is some gravel on the peak of land between the extinct lake shoreline and the river canyon. At this peak, where the river leaves the flat land, I saw many patches of black soil containing stones and fragments of boulders that seem to show the action of fire and traces of aboriginal occupation, although fragments of pottery were not mixed with the refuse as usual at aboriginal sites. Edward Richardson, whose land (west part of lot 22, concession 1) comes near to the river at one place, has found, like Mr. Rupert, roller pestles, stone axes and chisels, etc., in the vicinity of the river bank.

No. 14. On the opposite side of the Nottawasaga from the last mentioned site, the cut watercourse of the river being here quite wide, there is another site at which the evidences of occupation are less ancient, although the existence of pottery fragments here also is not well established. Successive owners have found arrow and spear heads, pipes, stone tomahawks, roller pestles, and other stone and bone utensils. The point which shows

most frequent occupation is the rising ground at the beginning of the canyon, distant a short way from the east bank of the river. The soil is chiefly clay, as on the west side.

No. 15. The first settler here (P. Culford) reported finds on the marginal cliff of the former lake shore, which here makes a bend into a bay on the north side. The position of the site is therefore on a point at the entrance to the cove.

No. 16. Mr. Allsopp found many stone axes and chisels, besides a pipe, a roller pestle, and other remains, on the highest ground on this farm, and he regarded the place as a camping ground at the time the ancient inland lake occupied the wide adjacent flat lands.

No. 17. Mr. Kitching, the former owner, found evidences of a prehistoric site here, on the rising ground, and part of the way up the hill. The relics found include two dozen or more stone axes and chisels, fragments, in small pieces, of coarse pottery with much crushed stone material, like quartz rock ground; also a native copper chisel about seven inches long, a large chert spear head, etc. At this place the high ground takes a north-easterly trend, making a recess in the north extremity of the extinct lake, into which Marl Creek flowed and still intersects. In other words, the position of this site is similar to that of No. 15, viz., at the west entrance to a bay.

No. 18. At the southwest corner of the land as described. The site is beside Marl Creek, and would be near its outlet into the extinct lake, if it was occupied during the continuance of that lake. But as evidences of the lake's shoreline are visible a little north of the site, i.e., outside of it, the camps must have been inhabited at a late stage in the decline of its surface. An iron tomahawk found here suggests post-French contact, although this specimen may have been a superposed, i.e., a subsequent, relic.

No. 19. This site, at which relics of the usual kinds were found, is beside a spring stream. It is in the line of a trail from Cranberry Marsh in Tiny to the high ground in the east of Flos, and from here another branch seems to have passed to the Phelpsston Marsh. Its position is therefore at an essential point.

No. 20. Described as No. 46 in the writer's report on Tiny, as it is situated within the same physical area as sites in the Township of Tiny.

No. 21. On the southeast part of lot No. 74, on the very highest part of French's Hill, the name given to this elevated tract of ground. This was probably a corn village, as many cornhills were observed in this vicinity when the land was in the forest, and its position at a distance from a supply of spring water would lend support to this view. Relics of the usual kinds, including numerous iron tomahawks, were found.

No. 22. This has already been described as No. 48, Township of Tiny, to which the locality is contiguous. The late Archibald Bowman found the bone pit in hollow ground a short way north of his dwelling house, while digging a cellar for a stable. A local archaeologist, Dr. J. B. McClinton of Elmvale, devoted considerable attention to this relic of the Hurons, and has furnished some interesting particulars in regard to it. A short way south of the place, camps have been found, and these might have been the village to which the pit belonged. (See next number.)

No. 23. On top of a shore cliff of an extinct lake margin, at the base of which there is a supply of spring water. It was probably the village of which the Bowman ossuary (see last number) was the cemetery. It is beside the 2nd line, at what is known as Hunter's Clearing, from an early settler who cleared the ground, on which there was considerable debris of pottery

fragments, etc. At the gravel pit a little north, were also found pottery fragments, though the latter may have been the scaffold cemetery. The Clearing just mentioned is now overgrown again with second growth trees. Although the bonepit mentioned under No. 22 probably belonged to this village, I have retained the two features under separate numbers until more definite proof reaches us, as I have before had to do in similar cases, because the two may have belonged to distinct periods, notwithstanding their closeness to each other.

No. 24. The Waverley bonepit, described as No. 47, Tiny. A local report states that the number of crania obtained by the Toronto expedition to this place was 24.

No. 25. This site is near the Rowley homestead, and the plot on which relics have been found most abundantly has been cleared for many years. Mr. Dwinell found fragments of a brass kettle at a depth of two feet, when digging a post hole upon the site.

No. 26. The site is half way across the lot, on a ridge that ends at Orr Lake. Further particulars of the site may be found under No. 49, Tiny,—the number formerly assigned to it, as it was, along with three others then described, contiguous to the area of Tiny, where Huron remains of the historic period are plentiful.

No. 27. Its position is at the foot of a considerable hill, where there are springs to furnish a supply of fresh water. Amongst relics of aboriginal make, it yielded some iron tomahawks of French make, and evidently was a Huron site of the historic period.

No. 28. In the early years after the clearing of the farm, relics of the usual kinds were found on the westerly high ground. The bonepit once found on the lot south of this one may have belonged to the same period.

No. 29. This site is on rising ground, with a northerly outlook, and near it the surface drainage water collects and lies in a pond or swale. On the higher ground, when he first cleared the land, the elder Mr. Turner observed cornhills, but the cultivation of the land has obliterated these relics. At a distance of about 40 rods from the camps, many years ago a bonepit was found and opened. On the bank of earth cast out from the pit to form it, a tree had grown, in the growth of which Geo. Caston of Craighurst, who formerly paid close attention to the pit and its surroundings, counted 150 rings. No iron tomahawks of French make have been found here.

No. 30. In a field adjoining the 7th line the occupants have found relics of the usual kinds. The position of this site is near the brink of the high ground, and has a wide view in a westerly direction.

No. 31. The position of this site is toward the west part of the farm. The occupants have found relics of the usual kinds.

No. 32. At the northeasterly extremity of the high ground of the Hillsdale ridge. A trail doubtless left the high ground at this point.

No. 33. Among the relics reported from this site were iron tomahawks of French make.

No. 34. This site is on the boundary of lots 52 and 53, parts being situated on each, and it is nearer the easterly end of the land than the westerly, and some distance from the Penetanguishene Road. There is a spring at it, producing wet ground, where a supply of fresh water could be had. It covers an area of about two acres, about half on each farm, and the site is too small, therefore, and the iron relics found too few to give any support to the theory that it was St. Joseph, or Teanaustaye.

No. 35. The accumulation of soil above the remains was considerable in some parts of this site, as the late Jas. L. Brennan of Phelpston, while

excavating for the foundation of John A. Coates' shingle mill in 1882, found fragments of figured pottery at a depth of four feet below the surface. Many fragments appeared on the surface also. A stream (called Marley's Creek) takes its rise in a fine spring near this site. It was an important site, and the settlers of the neighborhood formerly paid some attention to it. No evidences of fortification have been found, and it was probably unfortified, as higher ground occurs near it.

No. 36. The successive occupants of the farm have found camps, which yielded the usual remains. A short distance away, a lad named John O'Hara, who lived in the vicinity, discovered in 1848 a bonepit, which in course of time became the most famous of the wonders of the neighborhood. Fifty-six years later, the writer was fortunate enough to obtain from Mr. O'Hara himself the particulars of the discovery. He was looking for their cows in the woods at the time, and came upon the curious hole in the ground which aroused his curiosity, as it was a deep depression in the surface of the land. He marked its position by breaking a line of little saplings as he went away from it, thus making a trail that would lead him back to the spot when he should return. The device shows skill in the woods such as every person accustomed to forest life has to possess. He informed me that there were two pits, one of which yielded great numbers of bones. But the contents of the other pit, whatever it might have been, had been burnt, and they came upon nothing but black substances in it—no bones, at any rate. (It had evidently been a cache of some organic materials, nearly all of which had become carbonized with age.) Peter Cleland, who kept a store near Hillsdale, owned the farm at the time of the discovery, and if Father Martin, who visited the locality within a few years after, makes any reference to a Mr. Cleland, in his MS. notes, this is the man who is meant, and this the site. The first Sunday after he found the pit, many men and women came to see it, and there was digging and delving in it without end. It is said that some of the human bones found in it had mammoth proportions, while a few trinkets were also found in it. There were ashbeds on the easterly part of this lot (the homestead of George Richardson), and some remains were also found on the adjoining lot west (viz., lot 2), formerly Wm. Horan's farm.

No. 37. Near the west part of the farm. The marginal cliff of the strong shoreline at 790 ft. elevation is not far distant from the site.

No. 38. A few relics of the usual kinds were found here when Gavin Turner was the occupant of the farm, but no iron ones have been reported.

No. 39. The site covers a space of upwards of half an acre, in which there are ashbeds mixed with fragments of pottery, etc. Other patches of refuse containing fragments of well figured pottery occur in the northeast corner of lot 6, concession 2, i.e., across the third line from the other part of the site. As present appearances indicate, there is no spring water near the site, from which a supply of water could be had by the villagers, although springs which might have existed here at the time may have gone dry. A little way south at the rising ground there are some traces of graves. Going up the hill, I observed at the roadside the bones of an Indian minus the skull. They were falling out of the loose sand from beneath a large pine stump, the exposure having been made by cutting the road through a small rise of ground. It is said that two skulls were once found at this place, which has the appearance of being the cemetery of the village a little way north.

No. 40. Mr. O'Hara lived here for more than forty years, and frequently found pottery fragments and other relics near a spring on the low ground at the rear of the farm. Among the relics there was an iron or steel knife of early French make.

No. 41. This site may be a part of No. 36, but as it is on low ground, and apparently was unfortified, while No. 36 is on top of the hill, at some distance, and was most probably fortified, it may be as well to regard them as separate villages, as they may belong to two distinct periods of time. The occupants have found the usual fragments of pottery, pipes, etc., on this site, but not so abundantly as on the site on the hill (No. 36). There are large scooped basins in the low ground on this farm, and ice reefs, in regard to which there is prevalent in the neighborhood the usual belief that they have an Indian origin, but they had more probably a natural origin from ice and water. There is a water supply here,—a small creek which flows southeastward. P. Holleran, when a boy, found on this farm a Spanish copper coin. Unfortunately the second figure of the date seems to be defaced, but it is probably 8, as one side of the coin has the image and name of Isabel II. Jas. McGinnis on the adjoining farm has found relics of the usual kinds on the part of their farm adjacent to the site.

No. 42. At what is known as the Flos Picnic Ground. Water lies in a pond here all the year round, and might have been used for their supply by the aborigines, whose camps are here. A patch of single graves is reported in connection with the site.

No. 43. Its position is not on a high spot, and does not imply defence; yet the highest ground of this ridge occurs here, so it was perhaps a corn village. There is a supply of water near it.

THE VILLAGE SITES OF VESPRE.

While the Township of Flos touches, at its northwest corner, the shores of Georgian Bay, the next township south (viz., Vespra) completes the span from lake to lake by having a small frontage at its southeast corner on the waters of Lake Simcoe. This small frontage is all included within the limits of the Town of Barrie; but for the territorial purposes required in this article, it may be regarded as a part of Vespra, with which it was originally surveyed.

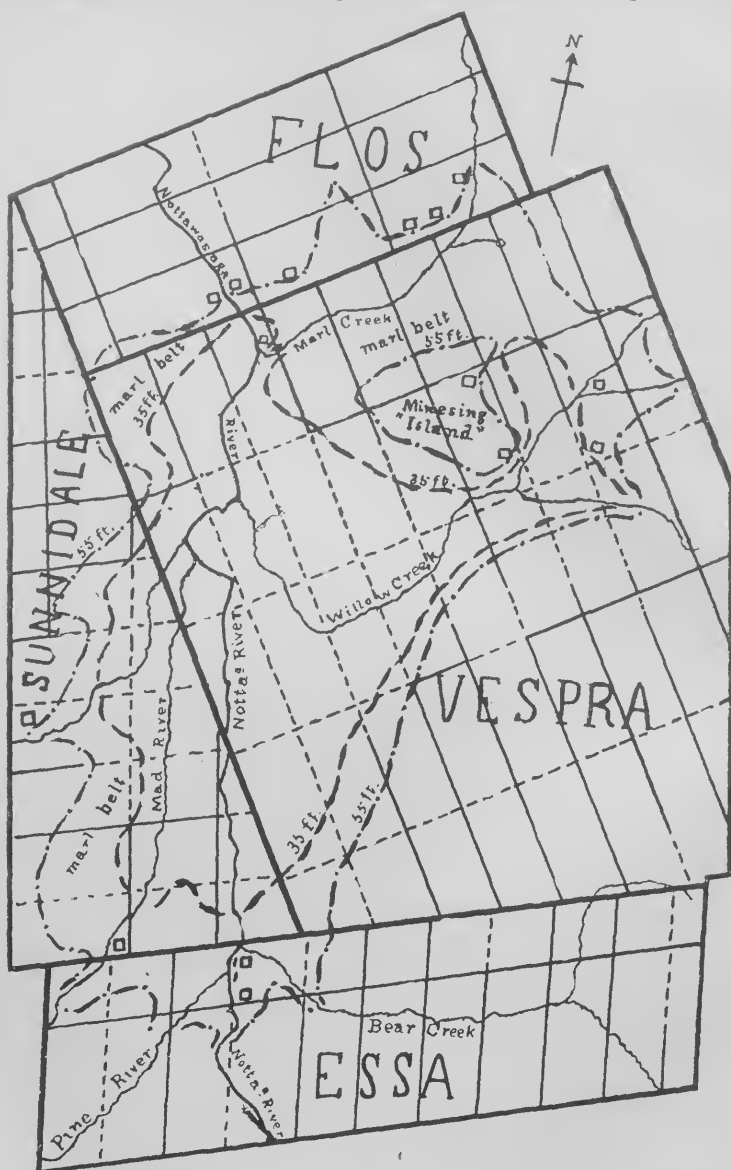
Physical Features of the Township.

Vespra has the physical features of Flos repeated, viz., in three stages: (1) a tract of hilly ground along the east and south sides; (2) the Nottawasaga River with low ground along the west side; and (3) an intermediate belt between them having, however, but trifling interest, archaeologically. The west and northwest parts of the township near the Nottawasaga are very low, and lay until a recent time under a lake, or lake-expansion of the river. This inland lake covered a third of Vespra township and small parts of three others,—Flos, Sunnidale and Essa. Only a narrow strip of land three or four miles wide (in Flos township) separated this inland lake from the ancient waters of Georgian Bay, which came further south than they do now. We can scarcely call this lake "prehistoric" because while there is no record of it preserved in the maps and narratives of the early white travellers, the Indians have preserved to this day a tradition or oral record of its former existence, their name "Minesing" (meaning "island") for the large island in it being still in use. Its abandoned shores all around the once-flooded space are well marked, and several village sites bear evidence that they stood on its margin when the lake existed, all of which were villages of the earlier or gouge-using people. Elsewhere, gouges are always found beside waters of lakes and rivers, and in the present instance, although the sites where the gouges are found are now far from any shores, there is no exception to the rule, as the waters which once were beside them have since retreated. It may be added that no mounds have yet been identified anywhere around these extinct shorelines.

Where the Nottawasaga leaves the inland flat ground at Edenvale there is a terrace on each side of the river at about 20 ft. above the normal surface of the water, or about 35 ft. above Georgian Bay. Another terrace having a broader plain occurs about twenty feet higher than the last named. These terraces correspond in altitude with the similar abandoned shorelines in the Flos basin lower down the river, as I have already pointed out in the description of that township. The space between the abandoned beaches at 35 ft. and 55 ft. above Georgian Bay, which is also the outermost belt of the flat ground or lake-bed, whose shape the accompanying map shows in detail, is now covered on the surface of the ground by dry beds of marl mixed with freshwater shells, deposits from the ancient lake which overlaid the space in question. These marl and shell deposits are so abundant that they indicate a warmer climate at the time when they were formed a few centuries ago, and they resemble the same kinds of marl formations at the same altitude in Flos, which were mentioned in our description of that township. This marl belt is more strongly pronounced in what were the bays of the ancient lake. The inner rim of the Marl Belt, as shown upon the maps that appear herewith, indicates the boundaries of a lake that existed probably in the earliest Huron times. At that time the space was covered permanently as a lake all the year round, and it is still flooded land to this

day, the lake existing for a temporary period in springtime. Its bounds extend almost to the lines of the former shore as marked at about 35 feet, and its lake-bed is silted over with mud, covering the marl deposits of earlier times.

At the present day, with the spring freshets and the resulting rise of the Nottawasaga, there is a flooding of this flat land along the river's bor-



Map showing outlines of the bed of an extinct lake in Vespra and three other adjacent townships. The small squares, marked on its shorelines, indicate fifteen Indian village sites inhabited when water covered the area. (See also maps of Flos and Vespra.)

ders, and for some distance into the lowest parts of the adjacent territory, lasting for some weeks. The space actually flooded I have estimated to be 16,000 acres, or, say, 25 square miles. Outside of this, the Marl Belt, which

is unflooded, might bring the total acreage of flat land up to 30,000 acres. Sir Sarnford Fleming estimated in 1853 that in some seasons nearly 25,000 acres are covered with water (Canadian Journal, vol. I., 1st series, p. 223).

This flooding is a prolific source of litigation and agitation. For a few days in the spring of 1904 the inundation of the Nottawasaga raised the waters about 15 feet, which was far above their normal summer level, and the flooded space covered the 16,000 acres which I have reckoned as its maximum extent. This unusual rise was caused by the rapid melting of the snows, the rapid flowing off to the basin under consideration, and rains falling at the same time in some parts of the Valley. This unexpected inundation compelled some families to live upstairs for awhile, and to go from their houses to their barns in boats, one family having to pass over a depth of at least five feet of water in this way. On that occasion the flooded space was also wider than it had been for 17 years, being about five miles broad at its widest part, viz., in the neighborhood of Willow Creek.

Since the removal of the forest from the greater part of the Nottawasaga Valley, and the removal of woody obstructions from the branch streams, there is naturally more rapid flooding in the spring when the water rises very fast. This opening up of watercourses into the main river from various directions has had its due effect upon the sudden flooding of the large inner basin. This was the effect of the artificial drainage of Marl Creek from Phelpsston Marsh in 1897, resulting in the lawsuit of Priest v. Flos, the writ in which case was issued in August, 1899, and the case finally tried before the Ontario Court of Appeal Nov., 1900. A similar result followed the cleaning out of the Mad River, over which there was an arbitration. These cases show the aggravated effects produced upon the spring floodings by improved drainage and clearing the land. In the lowest parts, beside the Nottawasaga, the inundated lands extend for several miles on each side, and on these alluvial lands and inundations are sometimes attended with serious inconvenience and loss to the settlers, who are still few in number.

The whole flat (formerly occupied by the inland lake) is extensively wooded, (except in the few places cleared by the settlers) with forests of spruce, balsam, ash, elm, etc. Willows are numerous near some of the branch rivers and streams. In the westerly parts of the flat, (i.e., in Sunnidale Township), there is much black ash timber, and a large elm forest occurs near the Willow Creek, concession 13, Vespra. Some marshy parts of the flat lands, like the ruins of Babylon, are still "a possession for the bit-tern," and the flooded land generally is also the haunt of many birds of the wading class—plovers, herons, cranes—which haunt the margins of the swamps in considerable numbers.

The Minesing eminence, or "Island," during the existence of this inland lake, or lake-expansion of the Nottawasaga, contained about 4 square miles, or, say, 2,500 acres, and this hill is all cleared now and tilled. It was not an island much later than the end of the marl-forming period, but with the subsidence of the water, it coalesced with the mainland. Some aboriginal village sites on this Minesing "island" were occupied when the lake surrounded the hill, there being evidences that both the Hurons and the earlier gouge-using people occupied the island at successive periods. Modern Indians of this district have a tradition that the lake we have described occupied the surrounding flat in the time of their forefathers, their name "Minesing" meaning "the island," or "the place at the island." We may accept this etymology of the word Minesing as good evidence that

the ancestors of the modern aboriginal inhabitants were living in the district when the waters of this inland lake covered the flat lands, some parts of which are now well-cultivated farms; and that the lake reached to the sites of many of the lakeside villages which we now find fringing its extinct shores.

The Willow Creek has a few noteworthy features that deserve a remark or two in this place. First, the very tortuous course of its channel through the alluvial flat lands attracts attention, this being the usual habit of rivers in very flat ground. Another singular feature is to be seen in connection with this creek on its way to the lowest ground, viz., some of the land a few hundred yards from the banks of the creek is lower than the surface of the creek itself. Higher up in its course, viz., from Little Lake downward for a few miles, the Willow Creek flows through a deep watercourse worn out by the stream itself. The Little Lake just mentioned, although less than two miles from the western arm of Lake Simcoe, empties its surplus water into Georgian Bay by the way of one branch of Willow Creek. This branch comes out of Oro Township, and after forming the Little Lake, which we may regard as merely a lake expansion of the creek itself, it then flows through a deep valley which has bounding hills on both sides rising about 250 feet high, and is about two miles wide, being a deep rift in the ridges at this place.

A ridge having its westerly end near Grenfel, and extending across the south side of the township, is a conspicuous feature. It reaches an elevation of more than 1,000 feet above the sea level in a few places, or 400 feet above the surrounding flat land. In the succeeding paragraphs I shall refer to this as the Grenfel Ridge.

The easterly parts of the township are also hilly. In the north part, the end of the ridge comes out of the Township of Flos, but it has no archaeological features of much significance beyond a few village sites of only ordinary importance. The strong shoreline at 790 feet above sea level girdles all these higher hills and ridges in Vespra, except the Minesing hill or "island," whose top was washed off or denuded by the ancient water body whose surface had that altitude.

One or two features of the topography of Vespra as it is affected by the modern survey of the township remain to be noticed. Concessions I. and II. are in the Old Survey, and the numbering of the lots therein is from south to north. In the remaining concessions of the township the numbering of the lots is from north to south.

THE VILLAGE SITES IN VESPRA.

Vespra is interesting because a number of its village sites take us back to prehistoric times, before the arrival of the white man. Although its sites, as a rule, are not large, they occupy a significant place in the evolution of the Huron Nation, to which most of them belonged. The physical features of the township are such that they show better than any other township does the law of distribution of Huron sites, which are found on the high ground and are absent from the low ground. And still further, it will be observed that the Huron sites occupy positions on the northerly or rear portions of the ridges, as we found in the other townships. As their remains show, they carefully avoided showing the smoke of their villages along the southerly faces of the ridges, as they would be a mark (if thus placed) to anyone coming from the direction of the Iroquois in New York State.

There is a group of small village sites, however, on the Grenfel ridge, which, while they are situated on the higher eminences away from the water bodies, and quite inland, (the situation, in fact, which is distinctly peculiar to the Hurons), they may therefore seem to be an exception to the rule of position on the northerly faces. But they belong to a different period from that to which the others belong. The ornamentation of the pipes and pottery found at these sites is to some extent Huronian; yet the sites have some evidences of having an antiquity equal to or probably greater than that of the Hurons of the historic period. These small sites on the Grenfel ridge resemble some in the Township of Lunenburg in a few respects, iron relics being scarce in both groups. It may be conjectured by some that the sites of both groups were temporary hunting camps of the Hurons who lived in the townships further north, but this theory is not tenable as they show signs of having been permanently occupied. In comparison with the sites similarly placed along the south edge of the high ground in the south part of Flos, which fronted the extinct lake, the unfortified sites along the south edge of the Grenfel ridge bear very few resemblances to the first named. Both groups have yielded gouges, however, Nos. 29, 40 and 42 in Vespra having yielded specimens of these implements, and a few gorgets have also been found in the vicinity of the Vespra group.

The sites along the north side of the Grenfel ridge, Nos. 45 to 49, belonged to Hurons of the early class, and they were probably fortified as they are situated on eminences which were evidently chosen for the natural protection they afforded. For their sites the early Hurons utilized almost every peak of land along the hills fronting Little Lake and Willow Creek upon the north edge as well as the south edge of the valley. The Huron tribes who inhabited the villages upon either side of the valley had French implements and ornaments in a very limited quantity, as these kinds of relics are scarce at their sites, and in many cases are wholly wanting. Accordingly, they seem to have lived here before the French came, or about that time, but not before the outbreak of the feud with the Iroquois, which was already an issue when Champlain visited the Hurons of this district in 1615. Along both sides of the Willow Creek Valley, facing the stream, amongst the numerous village and camp sites (Nos. 18 to 25, and Nos. 45 to 50) many ravines furrow the sides of the high ridges.

Vespra villages of the Pre-Huron class show no evidences of fortification. The villages that, from their positions appear to belong to the palisaded class were Nos. 5, 19, 37, 45, 46, 47, 48 49, 54; and these (except No. 37) were all "early Huron," as their relics show.

There can be no doubt that nearly all the Huron sites in Vespra belonged to the early period, and were occupied by one and the same people. This period was evidently before or about the time of the arrival of the French, as iron relics are absent except in very small quantities. In all other respects the Vespra villages are like the villages in the townships north and east of this one, and for each of which I have already shown the late period to which they belonged from the high percentages of European relics found at them. The two kinds of villages differ from each other only in the absence of iron and other European relics, the articles of native make being the same in both. Altogether, they represent the consecutive abodes of the same people, covering the space between the lakes from south to north. And the circumstances connected with the Vespra sites throw further light upon the duration of hostilities with the Iroquois before Champlain's time, show-

ing that considerable time must have elapsed in a period of warfare before he arrived upon the scene, only, alas, to make it worse.

Excluding from the 54 village sites one that was evidently modern (viz., No. 1) and three Pre-Huron sites (Nos. 2, 3, 4), of the remaining 50 sites ten (or 20 per cent.) have yielded French relics in small quantities, and only a single article in most of the ten cases. In several instances where only a single iron relic was found, the finds were suspiciously suggestive of having been articles lost upon the older sites by stray travellers over the same ground, that is, the lost articles had been "superposed." Altogether, in the entire township no more iron relics have been found than we might expect to find owing to the passage of so many Indians over the same ground during the centuries after the white man's arrival, and such as would possess iron implements which they might occasionally lose on or near the earlier sites. There is certainly a wide difference between this feature of Vespra and the eighty or ninety per cent. which it is usual to find in those townships in the north where Hurons of the later, or iron, period lived. So many Huron sites in Vespra, and so many similar ones in the townships farther south, are without iron relics (and were therefore probably prehistoric), that we are forced to conclude that the Hurons had lived in this district for a long time before Champlain and the early French traders found them out.

From archaeological evidence (apart from French objects), it is possible to indicate definitely the distinction between Huron and Pre-Huron sites. There is a clear distinction between the two in relation to the high dry land and water bodies, the Hurons having built their villages upon the former, while the Pre-Hurons built beside the latter. Sites which do not yield French relics to serve as a guide in determining whether they belonged to Hurons or not, yet yield native articles, especially pottery and pipes, which show by their patterns that they were "Huron," and the various patterns or styles in vogue among them make this quite easy in a large percentage of cases. In clay pipes, for example, the Belt pattern largely preponderates at Huron sites; and elsewhere (Report on Medonte) I suggested that the Huron tribe that used pipes with this decoration were what the Jesuits knew and named the "Cord" Nation.

Spear heads were more common at the Nottawasaga River sites, in both Flos and Vespra, and at other fishing places, than at the inland sites. Large flint spear heads were not much in use among Indians of historic times, the flints found in connection with Huron sites being chiefly small ones, that is, arrow-heads. The larger flints appear to have gone out of use by the time the Hurons arrived in the district. Our results and conclusions in this particular coincide with those of Rev. W. M. Beauchamp in connection with the Iroquois sites in New York State (see his "Aboriginal Chipped Stone Implements of New York," p. 39) except that I have been led to regard the earlier races who used the large flints as probably Algonquin-speaking peoples who dwelt in the district prior to the Hurons.

The distribution of gouges is also instructive, as they occur on sites beside water bodies, and likewise on a few of the earliest Huron, i.e., inland, sites, no instance having come to my notice or being on record in the early travellers and writers of a gouge having been found in connection with any Huron site of the historic period along with iron relics. A question naturally arises—if we find gouges upon the earliest Huron sites, may we not expect to find them upon the later (historic) sites, notwithstanding the fact that they are not mentioned by the Jesuits or other early writers? The answer is—had they been in use among the early Hurons themselves we might ex-

pect to find them on later Huron sites too, but apparently their use was among a people with whom the early Hurons only came in contact, and Hurons themselves did not necessarily use or adopt them. Under such circumstances, stray specimens might find their way into the early Huron sites, and not be found upon the sites of their descendants. The absence of gouges from Huron sites resembles the condition of things on the Iroquois sites of New York State, according to the Rev. W. M. Beauchamp, who says:—"They were unknown to the Iroquois." (Polished Stone Articles used by the N. Y. Aborigines, p. 20).

The descriptions of the Vespra village sites in the following pages will further illustrate the features and principles which I have now explained in general terms.

INDIAN BURIALS IN VESPA.

There are seven bonepits reported at three villages, viz., at Nos. 19, 52 (3), 53 (3), all three places being on or near the trail to the Neutrals. There are evidences of at least three pits at each of the two last mentioned sites. A patch of single graves or individual burials occurred at No. 34, and it appeared to be very ancient. It probably belonged to the early Huron class, as there are early Huron sites in its vicinity, but it also shows the close resemblance of those people with the early Algonquins who practiced the custom of single-burial. There were isolated burials at sites Nos. 16, 45, 47, 49, 52 and 53, but the examples found at these places were interred without regard to a cemetery, in a random sort of way, and all were at villages which I have, on other grounds, classified as "early Huron."

Holes bored in the Indian skulls, of which there have been accounts of many instances brought to light from the Huron graves and ossuaries, but only a few examples actually saved, and of which a short account will be useful here, as Vespra has yielded numerous examples, show a distinctly national mortuary custom of the Hurons. The writer believes that it is an explanation of, or at least a reference to, the burial practice, that occurs in a passage (Relation, 1636, p. 105, Canadian edition) written by Brebeuf, to whom we are indebted for so many instructive observations on Huron customs. He says: "Upon the same road (i.e., the road to the Tobacco Nation) before arriving at the village, one finds a cabin where dwells a certain person named Oscotarach, or Head-piercer, who draws the brains from the heads of the dead, and looks after them." The holes we find in some of the skulls, when they are brought to light at the present day, are doubtless some of Oscotarach's wierd performances. That professional gentleman, with very little experimenting, would soon find that the brains would come out at the axis hole much better if another hole would let in the air, with the germs of putrefaction. His explanation of the circumstance might not be along the lines of the mechanical theories of aerodynamics, or of the modern germ theory, but practice always, or nearly always, precedes theory; and savages are invariably found in possession of brains enough to adopt customs based upon the laws of nature. We may therefore regard the holes drilled into the skulls as the outcome of an extravagant mortuary custom of the Hurons, whose Feast of the Dead itself was one of the most unique of all known mortuary customs among savage nations.

EARLY INDIAN TRAILS IN VESPA.

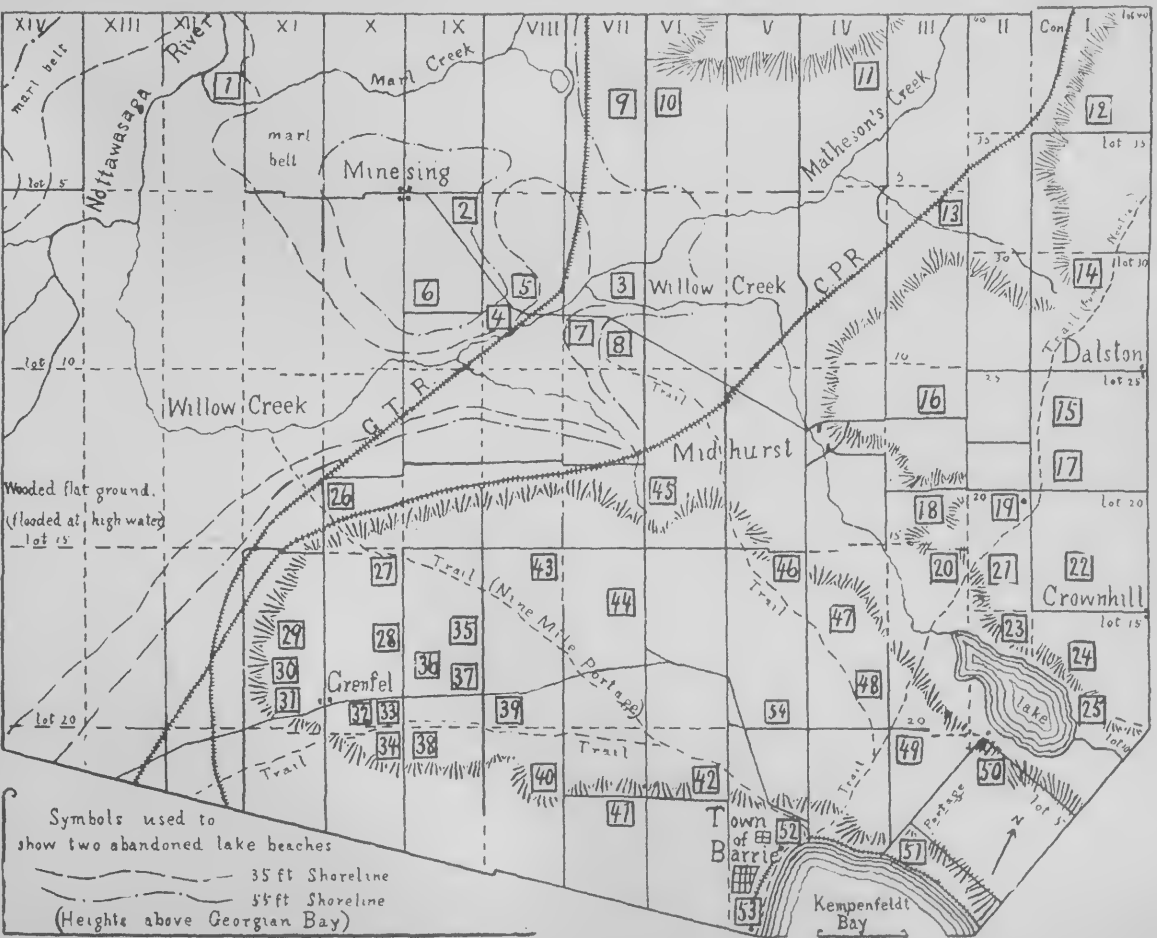
The trail to the Neutrals stands first in order of importance. Its general course is nearly due north and south through the township, which it

crossed passing near its east side, and beside the head of Kempenfeldt Bay. Some marshes occupied the low ground along the south side of the Grenfel Ridge, and made the trail to the Neutrals pass necessarily beside the head of Kempenfeldt Bay, which had a fine sandy beach that was much used for travelling purposes down to comparatively recent times.

The Nine Mile Portage became the most useful of all the Vespra trails to the white man, although it is not evident that the Hurons had used it much. It crossed the plateau from the head of Kempenfeldt Bay to the Willow Creek, and was a canoe portage of later Algonquins, like the Cold-water trail, each being a link in the great waterways rather than forest trails among villages. In the History of Simcoe County I have described this portage at some length, and need not enter into full details here. It is probable that the Hurons used the Minesing trail more than they used this one.

The present Minesing Road (formerly called Lount's Road) follows a trail of the modern Indians to Minesing, and it was evidently used by early Indians too, as many clay pipes having the distinctly Huron pattern, which I have called the Belt pattern, have been found at site No. 5 upon the Minesing hill. This shows that the Hurons occupied the site, and had a trail thither by the approach at No. 8, whether the flat ground was then occupied by a water body or not. Before the Hurons came, some tribes occupied the Minesing "island," as, among other evidences, gonges have been found at the earlier sites, thus showing the unmistakable presence of at least one earlier tribe.

There is, lastly, the trail that became the Sunnidale Road (from the head of Kempenfeldt Bay to the Nottawasaga River); passing near the southerly edge of the Grenfel ridge all the way. It branched off the Nine Mile Portage in the Sixth Concession, and thereafter held a course of its own, westward.



ARCHAEOLOGICAL MAP OF VESPREA TOWNSHIP.

The numbers of the sites on the map correspond with the numbers in the text. The outlines of the hills are those with bases at the 790 ft. shoreline.

LIST OF VILLAGE SITES IN VESPREA.

Site No.	Lot No.	Concession	Present owner or occupant (1906)	Former owners or occupants who reported finds	French relics.
1	2	12	John Campbell		modern.
2	E. hf. 6	9	Isaac J. Middleton	Richard Dixon, Samuel Jacobs	
3	E. hf. 8	7	Charles Littlejohn		
4	W. hf. 9	8	Timothy S. Morton	O. F. Wright, Charles Wright	
5	W. hf. 8	8	Robert Stewart	Joseph Orchard	F.
6	W. hf. 8	9	Joseph Chapelle	Geo. Plowright, Ephriam English	
7	W. hf. 9	7	Thomas Elliott	James Corrigan	
8	E. hf. 10	7		Charles F. Wattie	
9	E. hf. 3	7	James Muir		F.
10	W. hf. 3	6	David Donnelly		
11	E. hf. 2	4	Matthew Kennedy		
12	N.W. $\frac{1}{4}$ 36	1	James Williams		
13	E. hf. 6	3	Edward Shanacy		
14	30	1		Thomas Spence, sr.	
15	24	1	Alfred Salisbury		F.
16	E. hf. 12	3	Arthur Garvin	David Garvin	
17	W. hf. 21	1	Joseph Bonney	Samuel Brown	
18	N.E. $\frac{1}{4}$ 14	3	James Pearce	Thomas Wright, Robert Poole	
19	20	2	George M. Coutts	Duncan Coutts	F.
20	E. hf. 16	3	Henry Sutton		
21	17	2	Thomas Sutton	Richard Monteith	
22	17	1		Wellington Partridge	
23	15	2	George Shannon	David Peacock	
24	S. hf. 14	1	James Rix	James Wickens	
25	10	1	Joseph Caldwell		
26	W. hf. 14	10		William Dempster	
27	E. hf. 16	10	Joseph McKernan	John McKernan	F.
28	E. hf. 18	10		Donald Campbell	
29	N.W. $\frac{1}{4}$ 19	11		John Hirons, William A. Heron	
30	S.W. $\frac{1}{4}$ 19	11		William Hirons	
31	W. hf. 20	11	George Young		
32	E. hf. 20	10		William Shanacy	
33	20	10		John & P. Quinn	
34	E. hf. 21	10		John W. Quinn	
35	E. hf. 18	9		John Copeland, sr.	
36	W. hf. 19	9	William Howard	James Hewis	F.
37	E. hf. 20	9		Henry Harrison	
38	W. hf. 21	9	Fred Harrison	Richard Harrison	F.
39	W. hf. 20	8	James & E. Greenfield	Peter Curtis	
40	E. hf. 22	8	Thomas Dawson		
41	E. hf. 23	7		William Chappell	
42	E. hf. 22	6	Peter McLaughlin		
43	E. hf. 16	8		Alfred Smallman	
44	E. hf. 17	7	Frederick Sneath		
45	W. hf. 14	6	Robert J. Munro		
46	E. hf. 16	5	P. Dunn	Thomas Dunn	
47	W. hf. 18	4	John Gordon		
48	E. hf. 19	4		John A. Fraser	
49	W. hf. 21	3	Daniel Quinlan	M. Quinlan	
50	W. hf. 5	1	James McBride	Frederick Hood	
51	1 & 2		(W. Nelson Square,	Barrie)	F.
52			(Elizabeth Street,	Barrie)	F.
53			(Allandale Station,	South Barrie)	F.
54	E. hf. 20	5	Robert Brown	Thos. Cundle	

NOTES ON VILLAGE SITES OF VESPRE.

No. 1. This site is at the junction of Marl Creek and the Nottawasaga River, and the relics were found on a small field of about two acres. It had iron tomahawks, stone axes and chisels, arrowheads, etc. Modern Indians have frequented this place quite often, and it is evidently a comparatively modern site, no pottery fragments or other early relics having been found that would lend any support to an opposite conclusion.

No. 2. Its position is on a knoll, or gently rising piece of ground, in a bay of the extinct inland lake, around whose margin is a raised terrace of that lake. The various occupants of the farm have found stone axes, pipe and pottery fragments, light-colored flint chips, etc. It is on the Minesing "Island," already described in the introduction to the Vespra sites. The evidence afforded is sufficient to place it in the Pre-Huron class.

No. 3. A site of the gouge-using people, who dwelt here probably when the extinct inland lake reached to this place. In this farm the shore of that lake made wave-washed formations of reddish sand, and evidently went no further east up the valley, but made here an ideal place for camps of those early aborigines. In modern times there was a good fishing place at the fork of Matheson's Creek with the Willow Creek, and the modern Indians made use of this place as a camp site as well as the ancient ones.

No. 4. Numerous relics have been found on the low ground here at some distance from the foot of Minesing hill. It seems to have been a site of the gouge-using people, or water-edge site, those Indians living here, as elsewhere, at the sides of the lakes and rivers. In this case, it is assignable to the period of the extinct inland lake.

No. 5. This site is about 100 feet higher than the surrounding land, being on the edge of the top of the Minesing hill, formerly known as Thomson's Hill, and commands one of the best views of all the country around. It is on the Minesing "Island," which is surrounded by flat ground, and is immediately opposite the end of a peak of land along which ran a trail, evidently directed toward this place. The site is on both sides of the Minesing Road, which crosses it, there being an acre or more east of the road, on which remains were found. Altogether, it covered about four acres, and was an important village in its day. It appears to have been an early Huron site, and its position on the hill suggests palisading. Large pine trees have grown up since the place was inhabited, and their stumps were to be seen until lately. Among the numerous relics found here, there have been many fragments of pottery with elaborately decorated patterns of Huron type, pipes (some of them of the belt pattern), bone tools (in these was a phalangeal or toe bone of a moose, dug up from the depth of two feet), and other kinds of relics. In the neighborhood of the site, a single iron tomahawk was once found, but otherwise the place has yielded no relics of European make, and even this one may have been lost at a date subsequent to the occupation of the village. The site has a diameter of about 100 paces, or yards, and is irregularly circular or oval. Down the hill, springs issue from the banks and flow to Willow Creek. The soil of the site is gravelly and is dotted with the thick black patches of the separate camps, which have a massed appearance, such as the condition of the village would prescribe, if palisaded.

No. 6. The former occupants of this farm obtained many relics of the usual kinds, at this site, but none of European make. Springs occur along the base of the raised lake shoreline here, furnishing a supply of water for the inhabitants.

No. 7. This site is at the peak referred to under No. 5. It is at the edge of the hill facing the "lake" flat, with a southerly outlook. The present occupant has found various remains of the usual kinds.

No. 8. Situated on the old trail along the peak of land mentioned under Nos. 5 and 7. In modern times, this trail was opened as a public highway, and was known for many years as Lount's Road, but now as the Minesing Road.

No. 9. At the west end of the farm, near the railway, and situated at the top of the hill overlooking the wide "lake" flat. The usual relics have been found. Among them was one iron tomahawk, found near the site, having a mattock poll. Other than this relic the remains were all of aboriginal make.

No. 10. Its position is south of the dwelling, at a moist piece of ground, in which springs occur and furnish a supply of water.

No. 11. Near Matheson's Creek, and several springs issue from the hillside near where the site is placed. It is on a lake terrace at the base of which the springs issue.

No. 12. Near the west end of the farm, on the brow of a hill which has the strong raised shoreline at 790 feet at its base. Lower than this line, there is damp ground furnishing water. On the brow of the hill mentioned, there is a flat patch of land suitable for camps, and from their position of advantage we might infer that there was some kind of palisade, or defence. It is near the line of the trail to the Neutrals.

No. 13. The site is near a spring, which is the source of a stream. It is distinctly Huron of the early period. The relics found included clay pipes, many of them of the belt pattern. An unfinished stone pipe represented a bird. Other pipes had the so-called trumpet-mouth pattern and human faces. A chert spearhead and a phalangeal or toe bone of a small deer were also found, but no European relics.

No. 14. Some years ago, tenants of this farm (which is the Spence homestead) plowed up pottery fragments and other relics. There are also signs of camps on the adjoining lot north (lot No. 31), on the low ground westward.

No. 15. About half way across the farm, (which has a length of a mile and a quarter), the owner has found various relics. There is an area on the higher ground westward, that bears evidence of having been the corn patch of the village.

No. 16. The site had the usual pottery fragments, and other relics, but has been somewhat obliterated by cultivation. Some years ago two Indian skeletons were found near it.

No. 17. This one occupied about 50 square yards, near a spring. It was comparatively small, but was in the neighborhood of a large village. (See No. 19.)

No. 18. This site is among hills, on a flat piece of ground beside springs. Springs are common among these hills, at the surface of the ground, and also at a few inches depth. The site was not large, but yielded various relics, including a stone mortar. No iron relics have been reported.

No. 19. This site, covering about 5 acres, overlooking a ravine, had patches of the usual black soil and ashes of the camp fires, mixed with pottery fragments, pipes, and other relics and fragments. A heap of refuse here had a depth of 4 feet of ashes, etc., and in it were a bear's skull, numerous clam shells, pottery fragments, etc. About 80 rods distant to the northwest from the camps, Alex. Coutts found a bonepit about the year 1865. His father, the late Duncan Coutts, owned the farm at the time of

the discovery, and soon afterward the pit was thoroughly excavated by the neighbors and others, after which the occupants of the farm filled it with logs and refuse. It was about 8 feet deep from the level of the ground to the bottom of the pit, and it had a diameter of 12 feet. A large boulder was found on top of the centre of the pit. The finder, (Alex. Coutts), estimated the number of skeletons deposited there at 250, while Dr. Crookshank of Barrie, who made an examination of it at the time, estimated the number at 300. From the pit the latter secured a skeleton of large proportions. The owner of it, according to the doctor's estimate, attained a height of 6 ft. 6 inches. From the pit were also obtained an iron knife (pointed in shape), wampum beads, and a stone pipe, which Major Rogers presented to a museum in London, England.

No. 20. The owner has found straggling camps on the low ground at places suitable for inhabitation, especially where springs occur at the outlets of the cross ravines. At such places, he has found the usual pottery fragments, and other relics and fragments.

No. 21. Half way between the second and third lines, on this farm, I observed two straggling camps, on a high lake terrace. There was abundance of broken pottery, but the blackness of the soil was not so distinct as in many other cases, perhaps on account of the high position, which has been subjected to much weathering.

No. 22. In former years, the plow turned up numerous remains here, but continued cultivation has somewhat obliterated the site.

No. 23. This site is on the second line, where it reaches the edge of the hill; and being thus situated at the top of the hill or ridge, it overlooks Little Lake, which is about half a mile distant. There is a spring at the foot of the hill, where the inhabitants of the village evidently got their water supply. In the cultivated field on the west side of the second line, I counted some five camp fires, all of which had broken pottery and other fragmentary relics, the pottery having had Huron patterns. On the other side of the road there are also camps which belonged to the same village.

No. 24. There are camps beside a spring, about half way across the farm to the second line, from the first. It faces Little Lake. Relics of the usual kinds have been picked up.

No. 25. This site is on rising ground, with marshy ground in its neighborhood, where a supply of spring water could be obtained. E. H. Williams found some pottery fragments in the usual blackened soil. This, and the preceding seven sites, form a sort of chain of villages, all facing the Willow Creek and Little Lake, and situated on or near the edge of the high ground northeast from the lake and creek. The remainder of the sites in Vespra occupy the large ridge on the opposite side of the Willow Creek.

VILLAGE SITES ON THE SOUTHERLY RIDGE.

No. 26. Pottery fragments have been observed in considerable quantities in the field of this farm next to the eleventh line. Across the line are the remains of the "Old Fort," marked on modern maps. This was a blockhouse, built in 1814, in connection with the Anglo-American war, and was used as a fortified station until the thirties, or probably as late as 1842. The remains may have belonged to Indians camped near the fort, but they would seem to indicate an older period than the fort itself, as old as the

Hurons. The Nine Mile Portage, from Kempenfeldt Bay at Barrie passed here on its way to the Willow Creek, in the swamp beneath the block-house.

No. 27. A ravine is close to this site where the Indians could obtain a supply of water. The occupants of the farm found relics in moderate numbers. The soil is clay, and in this respect, which is exceptional, it resembles another site in the neighborhood, No. 33.

No. 28. The former owner, Donald Campbell, found relics at a camping ground, which was probably not extensive. There is no water supply on the surface at the present time. The traces of aboriginal occupation have been well nigh obliterated by cultivation.

No. 29. This site is small, covering about quarter of an acre. It is beside a small stream, and had ashes of the campfires, strewn with pottery fragments, etc., but no iron relics were reported by the three observers, whose evidence I have taken in connection with it. It is situated on the ridge with springs at the foot of cliff, facing the west, with the Blue Mountain range, in the distance, across the Nottawasaga valley, on which the Tobacco Nation dwelt. On the adjoining farm, (lot 18) some relics were found. Although situated on a ridge, it is doubtful whether this site was palisaded.

No. 30. A ravine separates this site from the last one. Like site No. 28, it is on the ridge overlooking the westerly valley of the Nottawasaga. The signs of Indian occupation were more distinct many years ago than now, having been made indistinct by cultivation.

No. 31. At the boundary of lots 19 and 20. Blackened patches of soil are still to be seen near where the former house of Wm. Hiron's stood, on the first mentioned lot. Its position is also on the ridge, like the two previous sites. Here was once found a stone combination tool, axe at one end and gouge at the other.

No. 32. It occupies about an acre, south of the farm orchard, and is near a supply of water. Cultivation of the ground has well nigh obliterated the signs of aboriginal occupation.

No. 33. This site is on high ground, and is exceptional in being at some distance from spring water. The soil is clay, and in this respect is also exceptional, but resembles site No. 27, in the same neighborhood. Some five camp fires, the remains of that number of single lodges, were to be seen, compactly arranged. The population could not have exceeded fifty, and from the compact arrangement and the absence of water supply, I should judge it was a winter village encampment. The usual fragments were found strewn throughout the blackened soil, but cultivation has largely obliterated the traces of Indian occupation. Augustine Quinn, son of the former occupant of this farm until 1889, was a close observer of the remains found here.

No. 34. The noteworthy feature here was a burial ground of single, or isolated graves, on the south face of a steep hill. The positions of the graves were indicated by slight depressions in the sandy soil, and from the statements of those who made some examination of a few of them, I conclude that the corpses were placed in a sitting posture. This burial ground resembles those of Algonquin origin in other parts of Simcoe County. It is said that the bodies were disposed about due north and south. On account of the great age of the burial ground, or the porous condition of the soil, the bones were very much decayed, and had become like slaked lime.

No. 35. A few stone axes, two or three clay pipes, and some other relics were found some years ago by the late Mr. Copeland, on a patch near the old farm house. A water supply was near when the forest was in existence, but has become dry since that time, and the present well is 190 feet deep. A ravine running westward goes through the high ground near this place.

No. 36. Two patches of camp fires, about 10 rods apart, and each covering from 30 to 40 square yards, once were to be seen near the barn, but have become somewhat obscured by cultivation in recent years. At these camps, pottery fragments, pipes, (including face pipes and animal pipes), and other aboriginal relics were found, also two iron or steel knives having a pointed shape, and a medal or bangle of silver or other white metal with two holes for suspension. It is said there was an artificial earthwork at the creek on the same farm.

No. 37. This site is half way across the farm mentioned, on a flat patch of ground partly surrounded by ravines, and may have had some attempt at fortification. It is near the trail, which became the present Sunnidale Road. In company with Peter Curtis, I made some examination of an ashbed here in 1898, to determine the characters of the site, if possible. We found various bone fragments and utensils. The pottery, or some of it, had the basket made form or pattern, *i.e.*, had probably been moulded inside a woven basket, the marks of the individual withes being visible on the surfaces of the fragments. One of the pipes (clay) had the belt pattern in a modified form.

No. 38. The camps straggled along a shelf of ground, without attempt at fortification. Some springs and pondholes are near the place. As its position is in the farm orchard, and near the buildings, the evidences of aboriginal occupation have been obliterated. The village may have had some connection with the burial ground on the other side of the concession line. A single iron article is reported to have been found at this site.

No. 39. This site covers about an acre in the orchard. It was a straggling village, unfortified, and there is now no water supply on the surface of the ground, although the case might have been different when the forest covered the land here.

No. 40. On a high lake terrace here, there is a site covering about two acres. The ashbeds (about 15 campfires) were arranged in an oval form, of which I made a diagram in 1898, observing then the oval form. Subsequently, on reading a passage (p. 27), in Wm. E. Connelley's "Wyandot Folklore." (Topeka, 1899) in which he records the tradition of how the Wyandots, in ancient times, built their villages in an oval order surrounding the shell of the Big Turtle, I was able to attach a meaning to the oval arrangement at this site. The ashbeds are single, not the Huron form of long-house. The clay pipes yielded by this site have not the belt pattern of early Huron sites, unless we call it a modified form of the belt pattern. There was some basket-made pottery on the site. A little farther westward on the same farm, there is a spring creek, on which are some remains of old beaver dams (six or more of which may be counted). There were remains of other camps on the low ground near this creek, probably of different date from the higher village; so that, there probably were two sites here instead of one.

No. 41. This site is beside a trespass road, where a stream emerges from what is known locally as the "Big Hollow," near the seventh line. Altogether, on more than an acre relics were found. On both sides of the road mentioned, there were parts of the site, and in the road itself, pottery

fragments were turned up in the course of doing the roadwork. The pottery was mostly, if not altogether, plain, without figures or decoration of any kind.

No. 42. There is an acre or more of ground, on which there are blackened patches, and ashbeds with the usual fragmentary relics. It is situated at the boundary of lot 23, at the head of a ravine. The pottery had coarse-grained quartz (crushed stone) for its central layer, and was rudely decorated. One of the camps was an arrowmaker's workshop, at which were strewn many flint chips and broken flints (light colored). Two gouges were found, but no iron relics have been reported.

This, and the preceding ten, or more, sites, present some differences, when compared with other sites known to have belonged to the Hurons of the early period. Beside these differences, there is the fact that they occupy the same geographical area; and it is evident that they belonged to a tribe of a different period, or race, from the early Hurons. The remainder of the sites in this township, yet to be described, are mostly those of early Hurons, and will be found to present some contrasts to those just described.

No. 43. This site, with succeeding ones, bears evidence of belonging to early Hurons. There were signs of from 15 to 20 lodges, upon which were found the usual relics, but no iron ones. Some artificial holes were observed upon the surface of the ground. Springs of fresh water issue near the place.

No. 44. A few camps, at which the usual pottery fragments, and others relics were found, but no European ones. Cultivation has been effectual in destroying the signs of the aborigines, in a degree.

No. 45. The position of this village was selected for defence, being surrounded by lower ground and a creek, partly. It was on a flat patch of ground, or plain of gravelly soil, covering perhaps 3 or 4 acres, on the north side of the stream, known as Munro's Creek. About the year 1898, while the statute labor on the 7th line was in progress, three Indian skulls were exhumed where the road crosses the site.

No. 46. The westerly part of this site is surrounded by a ravine and lower ground, thus leaving it on a peak, as if for protection against surprise. As for the rest of the site, it consists of a long and narrow chain of camps, about 60 rods long, placed upon a terrace which forms the brow of a cliff of sloping ground, with springs at the foot of the slope. It covers five acres, or perhaps more. On this area, I counted about 25 camps in straggling, and mainly unfortified, positions. The pipe fragments were mostly plain, devoid of ornamentation or artistic effort. Among other relics, there was a fragment of a corn mortar. On the adjoining farm south, M. Robertson found some aboriginal remains on the hilltop above the main site, at the place where the scaffold cemetery was probably located by the early Huron inhabitants.

No. 47. Its position was favorable for defence, being partly surrounded by ravines. There was a supply of spring water near it. An Indian skeleton was discovered in 1900. The indications point it out as belonging to the early Huron class. Pipebowls, plain.

No. 48. The position of this site was on a knoll near the farm-house. It consisted of a few camps.

No. 49. This site has a position on a peak of land, as if for defence. Two acres, or more, are occupied by the site, which had about 20 lodges, averaging about 3 fires apiece (Huron form of lodge). The camps extend for 150 yards or more along the high strip of land. The Little Lake is about a mile distant, from this site, which is on the Main trail to the

Neutrals, passing the lake. A clay pipe with human face was reported, but nearly all the pipes from this site have the belt pattern. Stone axes are comparatively few. Snail shells (emptied for food), clam shells, small animal bones, were abundant in the ashbeds. Once a skeleton was exhumed at the place, but the scaffold cemetery, (and as it was an early Huron site, there was doubtless one) was probably east of the site a short distance. About midway in the lot, *i.e.*, at the boundary between the west and east halves of it, on a little higher ground, there were some evidences of what might have been the scaffold ground.

No. 50 This was a short way from Little Lake, which was a rendezvous for Indians in all periods. It was on ground raised above the level of the lake, with springs immediately below.

No. 51. This was the place, at the shore of Kempenfeldt Bay, known as the "Indian Landing" when the settlers first came to this locality. In the shore here there is a pleasant cove, which affords a suitable landing place in the leeward of some high ground inland. It is probable that this was the end of the portage overland to the Little Lake, the other terminus being the last mentioned site (No. 50.) Numerous relics have been found in the vicinity of this Indian landing. Some years ago, the late James M. Hunter found a few in their garden, at the lots mentioned (Nos. 1 and 2, W. Nelson Square). Subsequently, W. H. Buttery, who lives on the hill above this place, also found a few. While at other places near the shore, and in this locality, other finds have been reported.

No. 52. This site is noteworthy on account of a bonepit, which the first settlers found here about the year 1840, and which became known as the "Tim Haggart pit". Its position was close to the southwest corner of Toronto and Elizabeth streets, Barrie, and it was one of the first burial pits discovered in this pit-yielding district. Dr. Pass (the first resident doctor), John McWatt, Richard Carney, and other early residents of the town, (or village, then), examined the pit, and Dr. Pass preserved two or three of the crania for some years in his surgery. According to the late J. McWatt, the pit had a diameter of 20 feet, (this perhaps included the slope due to sinkage) and it contained from 200 to 300 crania. A number of the skulls had round holes in the forehead, and other marks were upon them, these being likely due to the mortuary practice of boring holes in the skulls, as we have found in other places. They were placed in the pit face downward. Some of the femurs (thigh bones) were large. The late Mrs. Haggart informed me that the pit had some brass kettles, and other articles, some of which were perhaps found in the neighborhood of it. Other Indian skeletons were found at other times in single graves and in at least two similar pits around about the larger pit. It is not easy, at this length of time, to obtain accurate information as to the number of these smaller pits, but I have details of at least two such pits, and have placed this number in the enumeration of pits for the whole township. One came to light when workmen were digging the cellar for the large dwelling on lot 32, E. Toronto street, many years ago. Another was found on the next lot south, May 30, 1905, while workmen were engaged in a similar task. In the last mentioned case, about a dozen skeletons, or parts thereof, were found. It is said that several years ago, modern Indians camped near this place, and it would afford a good camping ground, as it is on a sandy patch of rising ground, a short way from the shore of Kempenfeldt Bay.

No. 53. The village site here was on the north side of the Vespra-Innisfil town line, near the house of the late A. Miscampbell, which faced the bay shore. So far as I have been able to ascertain, it was confined to

about quarter of an acre on the northerly or Vespra side of the town line. At this site, the late John Boon of Allandale found many pottery fragments, clay pipes, stone axes and chisels in considerable numbers. There were no iron relics observed on the site itself, although he once found an iron tomahawk some 450 yards to the west of the site, near the former Episcopal church on the town line. The trail to the Neutrals from this Huron country had to pass this way, on account of the swampy ground which occupied most of the flat all the way from here to the Nottawasaga River. The trail would naturally pass along the sand beach at the head of the bay, as the first settlers did for many years after their arrival. While there was an important site at the northwest corner of the bay, with a well-filled graveyard beside it, (No. 52), this site at the southwest corner of the bay was also an important one, at a distance of scarcely a mile from the last one, and having an equally well-filled burial ground. On the Innisfil side of the town line, near the shore of Kempenfeldt Bay, and also near the camps described by Mr. Boon, there was discovered a large ossuary in the year 1846. Mr. Boon owned the land on which it was situated, at the time of this discovery. The diameter of the pit was 20 feet, according to Mr. Boon, or it had a total sinkage of that amount, and it contained many skeletons. In the case of this bonepit, as in nearly all others, there has been the usual variety of estimates of the numerical strength of its harmless skull-battalion, the guesses ranging from 100 to 1,000.* Many of the skulls had the round, symmetrical form so common to the Huron tribes. Some of the thigh bones were massive. No relics, except bones, were in the pit. Round about, crowded into holes, were some single skeletons; and there were also a few ossuaries of the smaller kind, at least two being verified by the evidence I have been able to gather. The rediscovery of human bones in 1884, and again in 1889, probably belonged to the deposits in the smaller ossuaries. This southwest corner of the bay was a point of departure in the important Indian treaty of 1818, and as such it became a landmark of more than usual importance in modern times, as well as in the times of the Huron braves. The line surveyed from this point divides a series of townships all the way to Lake Huron, or within a few miles of it, there being no less than nine townships located on each side of the line.

No. 54. In the southwest corner of the farm, between two branch ravines which make a naturally fortified position. It is eligibly situated at the head of a stream which passes through Barrie, and locally known as Kidd's Creek. The pottery fragments are figured, yet the site is not upon one of the Huron trails.

BARRIE, Ont., May, 1906.

*From 200 to 300 would doubtless be near the truth.

